

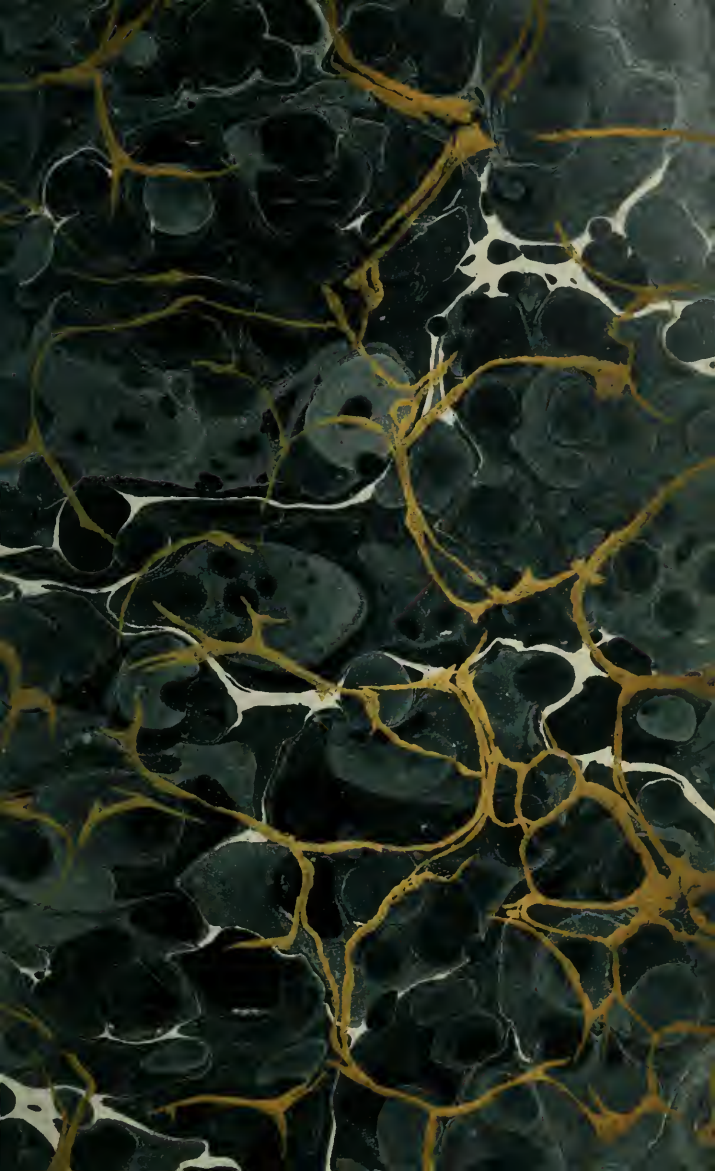
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A SUMMARY EXPOSITION OF
THE INTERNAL SENSE OF THE PROPHETS
AND PSALMS

A
SUMMARY EXPOSITION
OF
THE INTERNAL SENSE
OF THE
PROPHETIC BOOKS OF THE WORD
OF THE OLD TESTAMENT
AND ALSO OF
THE PSALMS OF DAVID

FROM THE LATIN
OF
EMANUEL SWEDENBORG

THE SWEDENBORG SOCIETY
(INSTITUTED 1810)
1 BLOOMSBURY STREET, LONDON
1896

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1884

PREFATORY NOTE.

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References to the Chapters and Verses of Scripture are printed in accordance with the Authorized Version, even where Swedenborg, through his use of the Latin Version of Schmidius, or from any other cause, employs a different enumeration.

The present Volume has been revised and read for the press by the Rev. R. L. TAFEL, M.A., Ph.D.

1887.

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CONTENTS.



	PAGE
ISAIAH,	I
JEREMIAH,	30
THE LAMENTATIONS,	59
EZEKIEL,	61
DANIEL,	83
HOSEA,	90
JOEL,	95
AMOS,	97
OBADIAH,	101
JONAH,	102
MICAH,	104
NAHUM,	107
HABAKKUK,	109
ZEPHANIAH,	111
HAGGAI,	113
ZECHARIAH,	114
MALACHI,	120
THE PSALMS OF DAVID,	122
THE HISTORICAL PARTS OF THE WORD,	157
GENESIS,	159

ISAIAH.

CHAP. I. That the church has been vastated by evil of life, vers. 1-8; so that there is little remaining, ver. 9; that therefore their external worship is of no value, vers. 10-15; an exhortation to repent from the evil of life, that thus good would be given them, vers. 16-19; that they falsify the Word, vers. 20-23; that the Lord will come and destroy them, and will establish the church among others, vers. 24-27; this will take place when nothing of the church will remain among them, vers. 28-31.

CHAP. II. The Lord's advent, and the new heaven and the new church then, openly treated of, vers. 1-5; because in the former church there is merely the false and the evil of the false, vers. 6-9; the Lord's advent openly treated of, that He will destroy all who are in the love of self, and in the pride of self-intelligence, vers. 10-18; the last judgment, and the casting down of the wicked into hell, openly treated of, vers. 19-21; the separation of the good from them, described in part, ver. 22.

CHAP. III. That there will be a want of knowledges of good and truth, vers. 1-7; because they are in evils, and in things falsified, vers.

8-12; that the Lord will come to judgment, vers. 13, 14, and will cast into hell those who have perverted the truths of the Word, vers. 15-26.

CHAP. IV. That there will then be a new thing of the church from the Lord, vers. 1-3; and Providence lest the Word be further perverted, vers. 4-6.

CHAP. V. That a church was established by the Lord full of truths and goods from the Word, vers. 1, 2; that it became perverted, vers. 3-7; that it is further destroyed through falsifications of the truth and good of the Word, vers. 7-15; that the Lord will come and give the church to others, vers. 16, 17; that those who have perverted the truths and goods of the church, will perish on account of falsities and evils of every kind, vers. 18-30.

CHAP. VI. That the Lord has appeared, in the midst of His Divine Truth, which is the Word, vers. 1-4; that the doctrine of the church from the Word, not being understood, was impure, vers. 5-8; it is predicted that all understanding of the Word will perish, insomuch that at last it will no longer be known what truth and good are in the church, vers. 9-13.

CHAP. VII. That ignorance of the truth and non-understanding of the Word would enter and begin to destroy the church, vers. 1-6; it is predicted that this will not take place as yet, vers. 7-9; but that it will at the time when the Lord shall come into the world, vers. 10-16; that then all understanding of the Word will be perverted through scientifics and reasonings thence, even until nothing remains, vers. 17-20; that then

truth will be taught in all abundance, vers. 21, 22; that the church will then be wholly laid waste, vers. 23, 24; it will be otherwise with those who receive, ver. 25.

CHAP. VIII. It is predicted that the knowledge and perception of the truth will perish before that time, vers. 1-4; because they will not be willing to understand the Word in simplicity, vers. 5, 6; that through reasonings from falsities the whole church will perish, even until there will be no longer any conjunction with God, vers. 7-12; and that they will not know the Lord, who is the Word and the church, vers. 13-16; that nevertheless others who reject falsities, and put aside things falsified, will know the Lord, vers. 17-21; and who through combats against evils and falsities, receive reformation, ver. 23; although merely the false reigns in the church, ver. 22.

[N.B. Ver. 1 of Chap. IX., *according to the English Bible, is considered by the author as ver. 23 of Chap. VIII. In this work, therefore, vers. 1-3 of Chap. IX. answer to vers. 2-4 in the English Bible, and ver. 20 answers to ver. 21.*]

CHAP. IX. Concerning the Lord's advent, and the new church, which will receive Him, vers. 1-3; but not the old church, which is destroyed, ver. 4; that the Lord, Who is described, and Who will protect from falsities and evils, will do all things, vers. 5, 6; that the old church, from self-intelligence, will falsify and pervert every truth and good of the Word, and thence of the church, even until nothing remains, vers. 7-20.

CHAP. X. Concerning the further vastation

of the church, on account of the truths and goods of the church being taken away by stealth from others, vers. 1, 2 ; that those [of the church] will perish at the time of the last judgment, vers. 3, 4 ; that they pervert truths through reasonings from self-intelligence, vers. 5-11 ; that at the time of the last judgment they will be utterly destroyed by the Lord, so that scarcely anything of natural truth remains with them, vers. 12-19 ; that those will be saved who believe in the Lord, and that they will be protected lest they shall be enticed by confirmations of the false through reasonings, vers. 20-22, 24 ; because the whole church is laid waste through scientifics, whereby the truths of the church are perverted and falsities confirmed, vers. 23, 25-34.

CHAP. XI. Concerning the Lord's advent: that He will judge from Divine Wisdom, and that He will save the faithful, and destroy the unfaithful, vers. 1-5 ; the state of innocence appertaining to those in the heavens who trust in Him, vers. 6-9 ; that those who are in falsities from ignorance, and who have not suffered themselves to be led astray by falsities and evils, will approach the Lord, vers. 10-12 ; that then the church will understand the Word, and disperse falsities of every kind, vers. 13-15 ; that those falsities will not hurt them any more, ver. 16.

CHAP. XII. Confession and celebration of the Lord on account of salvation, vers. 1-6.

CHAP. XIII. This chapter treats concerning the adulteration of good and the profanation of truth, which is Babel. That the Lord will come in Divine power, vers. 1-3 : to a grievous judg-

ment on those who have wholly turned aside, with a view to destroy them, vers. 4-9; because there no longer remains* with them any good and truth, vers. 10-12; that therefore they will all perish with their evils and falsities, vers. 13-18; and abide in hell, where there are direful and horrid evils and falsities, vers. 19-22.

CHAP. XIV. Concerning the new church which will be established, vers. 1-3; concerning the judgment upon those who have adulterated the goods of the church, and have profaned its truths, which is Babel, vers. 4-6; the casting of them down into hell, where they are the worst of all, vers. 7-12, 15-21; their pride in that they desire to reign over heaven together with God, vers. 13, 14; of their dreadful end, vers. 22, 23; that those are to be destroyed, who through reasonings from self-intelligence destroy the truths of the Word, and profane them, vers. 24-27.

[N.B. *The five concluding verses of this chapter, according to the division used by the author, make Chap. XV.*]

CHAP. XV. Concerning the judgment upon those who place religion in knowledges only, which are Philistia, vers. 1-5; that on their removal the church will be safe, vers. 3, 4.

CHAP. XVI. Concerning the last judgment upon those who have rejected the goods of charity, and have perverted the goods of the Word, who are Moab; their destruction, vers. 1-9, that the Lord is not acknowledged by them, vers. 10, 11; that they will remain until the Lord's advent, and then will be judged, vers. 12-14; of what quality they are, and of what

quality they will be after their downfall, vers. 15, 23.

[N.B. *This explanation of Chap. XVI. includes Chapters XV. and XVI. of the English division.*]

CHAP. XVII. Concerning those who place religion in the science of knowledges only, which is Damascus ; that they will be destroyed, vers. 1, 2 ; that [the science of knowledges] will be serviceable to the new church, ver. 3 ; that, that science of knowledges will then be rare, vers. 4-6 ; but that they will be instructed by the Lord, vers. 7, 8 ; that those who do not suffer themselves to be instructed by the Lord, will be in want of all things, and instead of truths will eagerly embrace falsities, vers. 9-14.

CHAP. XVIII. Concerning those who desire to be in blind ignorance respecting things of salvation, who are Cush [or Ethiopia] ; of what quality they are, vers. 1, 2 ; that when the church shall be established, they will be rejected as things of no value, vers. 3-6 ; that nevertheless those who are in ignorance by reason of their not being of the church, will draw near to the Divine, ver. 7.

CHAP. XIX. Concerning those who make for themselves a religion out of the mere science of such things as appertain to the Word and the church, and who enter into that science, which is Egypt : that hence arise controversies and heresies, and that they enter into falsities of every kind, vers. 1-4 ; that all truths will perish with them, vers. 5-10 ; that insanity with them will be in the place of intelligence, vers. 11-15 ; that they will perish, vers. 16, 17 ; that such scientifics

will be of use, when they will be instructed by the Lord in truths, vers. 18-22 ; that then the spiritual, the rational, and the scientific will act as one, vers. 23-25.

CHAP. XX. Concerning the same, that in consequence of their being deprived of truths, they will be carried away by reasonings, and will be stripped of every good of religion, vers. 1-6.

CHAP. XXI. That natural good will no longer remain, vers. 1-4 ; expectation of the Lord, when the natural will first be imbued with truths and good, vers. 5-7 ; the rational also (vers. 8-10), in proportion to the adulteration of good and truth, will cease, ver. 9 ; that the coming of the Lord is expected, vers. 11, 12 ; that those who are in ignorance will then have the knowledges of good and truth, vers. 13, 14 ; that He will come when all the knowledges of good and truth will have perished, so that very little remains, vers. 15-17.

CHAP. XXII. Concerning self-intelligence, that the truths of the church perish through the same, vers. 1-7 ; that through the same the externals of the church are utterly destroyed, insomuch that those [in the church] come into [a state of] ignorance concerning the Lord, vers. 8-12 ; that then prompted by the delights of the false, they will destroy the senses of the Word, vers. 13-15 ; that they will perish, vers. 16-19 ; that the power of the Word will remain, being guarded by the Lord, vers. 20-24 ; that this power also will perish in the church, ver. 25.

CHAP. XXIII. Concerning the church which will be laid waste, and which is laid waste as to

every knowledge of truth and good, which is Tyre; that there is no longer any truth of the church through knowledges as heretofore, vers. 1-9; that it will be further vastated through reasonings from falsities, vers. 10-14; that the laying waste as to the knowledges of truth will spread and will continue unto the Lord's advent, vers. 15-17; that then knowledges shall be for others, ver. 18.

CHAP. XXIV. That the church in general is entirely laid waste, insomuch that there is no longer anything of the church remaining, but instead thereof the false and evil, vers. 1-13; that those who are outside the church will receive enlightenment from the Lord, vers. 14-16; that the church will entirely perish, and will be destroyed, vers. 16-20; that they [those of the church] will be cast into hell, vers. 21, 22; that there will be a new church from the Lord in the place of the old church, vers. 22, 23.

CHAP. XXV. Confession of the Lord, ver. 1, after all the things of the church have entirely perished, ver. 2; that then, lest these things perish, those also who are outside the church, shall draw near, and be protected against the infestation of the former, vers. 3-5; that the Lord will uncover truths to them, and will remove the blindness which has arisen, vers. 6-8; confession of the Lord by them, vers. 9, 10; that those who adulterate the good of the church and of the Word will be altogether destroyed, vers. 10-12.

CHAP. XXVI. Glorification of the Lord on account of the doctrine of the truth from Him, which they will receive and confess, vers. 1-4;

that the old church being totally destroyed is rejected, vers. 5, 6 ; wherefore there is then the expectation of the Lord's advent, vers. 7-9 ; that the impious will not receive Him, vers. 10, 11 ; that the Lord alone will teach all things, vers. 12, 13 ; that those who persuade others of the falsities of doctrine, will be wholly rejected through a judgment, vers. 14, 15 ; that heretofore by reason of the ignorance in which they are, they cannot be amended, vers. 16-18 ; that nevertheless they will be instructed, and will receive life, ver. 19 ; that they will be preserved, while in the meantime those who are steeped in the persuasion of the false will be destroyed through a last judgment, vers. 19-21.

CHAP. XXVII. That there is no longer any truth and good in the natural man, ver. 1 ; that nevertheless the truth of the church is to be preserved, vers. 2, 3 ; that at the day of judgment all the evil and the false will be destroyed, vers. 4, 5 ; that afterwards there will be a new church (ver. 6) with those among whom truths are not thus altogether destroyed, vers. 7, 8 ; that in time all true worship will perish together with every truth and good ; that they will perish at the day of judgment, vers. 8-12 ; that afterwards there will be a new church, which will confess the Lord, vers. 12, 13.

CHAP. XXVIII. Concerning those who from self-intelligence have falsified truths, who are the drunkards of Ephraim ; that falsities will break in, vers. 1, 2 ; that truths will perish, vers. 3, 4 ; that the Lord when He comes will teach truths, vers. 5, 6 ; that then all doctrine will be full of falsities and evils, vers. 7, 8 ; insomuch that those

[in the church] can no longer be instructed and taught, vers. 9, 10; that they will reject, vers. 11-13; that they will laugh to scorn those things which belong to heaven and the church, and reject those things which are the Lord's, vers. 14-16; that although they will condemn and not understand, nevertheless they will be taught, vers. 17-21; that they will be taught continually but still will not receive, vers. 22-29.

CHAP. XXIX. Concerning the loss of the doctrine of the truth of the church, which is Ariel, that it will perish even until it is not anything, vers. 1-4; that falsities will grow in power, and will further pervert, even until the church perishes, vers. 5, 6; that the false will appear as truth, vers. 7, 8; that by reason of falsities they cannot see truths, vers. 9-12; that there will be external worship without internal, ver. 13; that there will be no longer any understanding of the truth, ver. 14; that they will think impiously respecting God, vers. 15, 16; that on the destruction of the old church a new church is to be established by the Lord, vers. 17-19; that all who are against truth and good will perish, vers. 20, 21; it will be otherwise with those who shall receive the Lord; that they will understand truths, vers. 22-24.

CHAP. XXX. That those who trust in the science of the natural man, consequently in their own intelligence, lead themselves astray, vers. 1-5; concerning the learned or those who are taught by themselves, ver. 6; that the sciences lead them astray, and that they give up the Word, vers. 7-10; and the Lord, ver. 11; that thus they have not any truth, nor con-

sequently any good, vers. 12-14; that trust should be placed in the Lord, ver. 15; that those who trust in themselves and their own learning have absolutely no intelligence, vers. 16, 17; that the Lord turns Himself to those who trust in Him, vers. 18, 19; that they will be instructed, vers. 20, 21; that then they will reject those things which are of self-intelligence, ver. 22; that then they will have truth in the greatest abundance, and wisdom, vers. 23-26; when those who are in the falsities of evil will perish, vers. 27, 28, then the former will be introduced by the Lord into the delights of truth and good, vers. 29, 30; that there will be a judgment upon those who trust in themselves, vers. 30, 31; that those who have thereby adulterated the Word, will be cast into hell, vers. 32, 33.

CHAP. XXXI. That those who trust in their own learning from self-intelligence, and not in the Lord (ver. 1), are against Him, wherefore they are in evil, ver. 2; that they have no understanding of the truth, but lapse into falsities, ver. 3; that at the time of the judgment they will be destroyed, ver. 4; that the Lord will then protect those with whom there is the church from Him, vers. 5, 6; that they will then reject falsities and evils, ver. 7; that those will perish who trust in themselves, vers. 8, 9; that good from the Lord will be in the new church, ver. 9.

CHAP. XXXII. When the Lord shall reign through the Divine Truth, ver. 1, then truth will be received, and there will be the understanding of truth, vers. 2-4; and deception will cease, ver. 5; then the false-speaker will speak falsities,

and the malevolent person do evils, vers. 6, 7 ; and conversely, ver. 8 ; that then all the things of the church will cease, vers. 9-12 ; and the false will prevail everywhere, vers. 13, 14 ; even until Divine Truth from the Lord shall reign, when there will be truth and good, and protection from falsities, vers. 15-18 ; the false will still continue even to the end, ver. 19 ; but not with those who love truth and good, ver. 20.

CHAP. XXXIII. Concerning those who through falsities lay waste the truths of the church, ver. 1 ; that the Lord will come and protect His own, ver. 2 ; that those who lay waste will be dispersed by Him, vers. 3, 4 ; that they will have protection from the Lord through the Divine Truth, vers. 5, 6 ; that then the laying waste of the truth of the church will continue, vers. 7-9 ; that they have no regard for the Lord, ver. 10 ; that falsities and evils will consume all things of the church, vers. 11, 12 ; that they will dread the last judgment, vers. 13, 14 ; that those who do good are to be saved by the Lord, vers. 15-17 ; that they neither will hear falsities nor believe them, vers. 18, 19 ; that they will be of the Lord's church, and that they will have from the Lord an abundance of whatever appertains to truth, vers. 20-22 ; also of whatever appertains to good ; and thus will no longer have any evil, vers. 23, 24.

CHAP. XXXIV. The last judgment upon those who are in evil, and thence in falsities, described, vers. 1-8 ; that after being cast into hell they will abide to eternity in horrid falsities and evils, vers. 9-15 ; that this was foretold, ver. 16 ; it will be otherwise with those who are not of such a character, ver. 17.

CHAP. XXXV. That those who are outside the church, and have not the Word, will be accepted, in order that they may become the church ; and that all things of heaven will be given to them, vers. 1-3 ; that the Lord will protect and deliver them from the infernals, vers. 4, 5 ; that in the midst of these they will be protected and saved, vers. 6-9 ; that the church will be formed of them, and that they will have the good of the church, ver. 10.

CHAP. XXXVI. That reasonings from falsities have perverted the doctrinals of the church (ver. 1), through scientifics falsely applied, vers. 2-6 ; and through the abrogation of representative worship, ver. 7 ; and that therefore the church has become perverted, vers. 8-10 ; whence have sprung mere evils and falsities, vers. 11, 12 ; insomuch that they blasphemed the Lord, saying that He had no power, vers. 13-20 ; that this has been made manifest, vers. 21, 22.

CHAP. XXXVII. Concerning those who have repented, and have consulted the truths of doctrine, vers. 1-5 ; and have perceived that those will perish who have blasphemed the Lord, vers. 6, 7 ; also who have so highly blasphemed, as [to assert] that the Lord has no power against them, vers. 8-13 ; that those who have consulted doctrine from the Word, have repented, and prayed to the Lord for help against the blasphemers, vers. 14-20 ; and have received for answer in their heart, that those who have blasphemed the Lord will perish ; which blasphemy is also treated of, vers. 21-27 ; that therefore it will not extend any farther, vers. 28, 29 ; because a new church will have its existence in its own

time, vers. 30-32 ; wherefore the old church will not yet be destroyed, vers. 33-35 ; but that nevertheless, they will be wholly destroyed, vers. 36-38.

CHAP. XXXVIII. That they have repented, and are therefore kept from destruction, vers. 1-6 ; that therefore the time of the Lord's advent is delayed, vers. 7, 8 ; that nevertheless the church will turn aside, vers. 9-15 ; an exhortation to repent, vers. 16-20 ; that with some there is still natural good, vers. 21, 22.

CHAP. XXXIX. It is foretold that they will adulterate all the goods of the Word, and profane its truths, insomuch that nothing of good and truth will be left ; which is Babel, vers. 1-7 ; but not as yet, ver. 8.

CHAP. XL. The Lord's advent is foretold, when the good will be saved, and the wicked will perish, vers. 1-5 ; that all truth will be banished, vers. 6-8 ; a prediction concerning the Lord's advent, and concerning the salvation of those who receive Him, vers. 9-11 ; because He is omnipotent and omniscient, vers. 12-14 ; that all persons and all things that are against Him are of no account, vers. 15-18 ; that self-intelligence is of no account, vers. 19, 20 ; that to the Lord belongs dominion over all things, and that without Him all things fall to the ground, vers. 21-25 ; that He rules the heavens, ver. 26 ; why the church is ignorant thereof, ver. 27 ; that the Lord upholds the church with those who look to Him, vers. 28, 29, 31 ; that those who do not look to Him have no power, but fall, ver. 30.

CHAP. XLI. Concerning the last judgment which was accomplished by the Lord from the

Human in which He was in the world, vers. 1-3; that [it was effected] by His Divine, ver. 4; that those who were in self-intelligence, opposed themselves to Him, vers. 5-7; that the Human was strengthened by His Divine, vers. 8-10, 13, 14; that they will not prevail against Him in the smallest degree, vers. 11, 12; that they will be totally dispersed, vers. 15, 16; that those who trust in the Lord will not fail, vers. 16, 17; that they will have truths and goods in the greatest abundance, vers. 18-20; that the rest will neither have knowledge nor power, vers. 21-24; that those who are in ignorance of truth, will approach the Lord, vers. 25, 26; of these the church will consist, ver. 27; that of themselves they are nothing but what is false and evil, vers. 28, 29.

CHAP. XLII. Concerning the Lord in Whom is the Divine, that He will gently lead and teach, vers. 1-4; that He will save from His Divine, vers. 5-8; the Lord's advent foretold, and the joy of those who will draw near to Him, who before had lived in ignorance, vers. 9-12; that He will fight for them against the hells, and that He will conquer these and destroy their power, vers. 13-15; that those who are in ignorance will then be enlightened, ver. 16; that those who trust in self-intelligence, and thus in falsities, will be driven away, ver. 17; the Lord's patience and forbearance, described, vers. 18-20; and also His justice, ver. 21; that those who are of the church, deprived [those in ignorance] of all truths, and that through them the latter became averted, vers. 22-24; that [the Lord] suffered direful things from them, and endured them. ver. 25.

CHAP. XLIII. Concerning the redemption and salvation of those who are of the new church from the Lord, ver. 1; that falsities and evils will not hurt them, ver. 2; that they will draw near to Him from all parts, out of every nation, vers. 3-8; that this was foretold, ver. 9; that He Himself, who will come, has foretold it, vers. 10-13; that He will destroy all who adulterate and profane the goods and truths of the church, ver. 14; that it will be Himself (ver. 15) who saves His own, and destroys all the power of hell, vers. 16, 17; that from Him there will be a new heaven and a new church out of those who had been totally destitute of truths before, vers. 18-21; that the church itself did not worship Him, but wearied Him through sins, with which He bore, both from the beginning, and afterwards, vers. 22-27; for which reason He will utterly reject the church, ver. 28.

CHAP. XLIV. Concerning those who will acknowledge the Lord, that they will receive the Holy Spirit, vers. 1-4; that He is Jehovah, who has foretold that He Himself would do this, vers. 5-7; that there is no other God, ver. 8; that those who do not worship Him alone are falsifiers, vers. 9-11; concerning those who from self-intelligence frame to themselves another religious persuasion; in what manner they cause the false to appear as truth, and evil as good, whence they procure for themselves a worship resembling divine worship, vers. 12-20; [an exhortation] to the Jewish church, that it should desist from such things, vers. 21, 22; to the new church, that the Lord alone is the God of heaven and earth, vers. 23, 24; that the Lord rejects

such, because from self-intelligence they are insane, ver. 25, when He establishes His church, ver. 26, and destroys the old church, ver. 27; that this is from the Lord through the Divine Human, Who is there meant by Cyrus, ver. 28.

CHAP. XLV. Concerning the Lord as to the Divine Human, Who is Cyrus. That from His Divine He has omnipotence against all things of hell, vers. 1, 2; that He has Divine Wisdom (ver. 3) by His Divine, even to ultimates, ver. 4; that He is no other than Jehovah; that all should know this, vers. 5, 6; that from Him are all things, ver. 7; that all should receive Him in order to be saved, ver. 8; that none should doubt that it is so, and why it is so, vers. 9-11; because He is the God of heaven, ver. 12; and thus will save mankind, because they are kept in bonds by the hells, ver. 13; that those who are in ignorance, and are natural men, will draw near, ver. 14; that it is hidden from whence salvation thus comes, ver. 15; that those who are in falsities will depart, ver. 16; that those who are of His church are saved, ver. 17; that the reason why they are so saved is, because man is born for heaven, ver. 18; that this is foretold in the Word, ver. 19; that those who are in good draw near, and that those who are in evil depart, ver. 20; that they ought to receive Him because He is the only God, and because from Him alone comes salvation, vers. 21, 22; that in Him alone is all the life of heaven, vers. 23-25; and that this life is not with those who are against Him, ver. 24.

CHAP. XLVI. Concerning the profanation of the truth, which is Bel: that they entertain the

affections for what is false and evil, ver. 1 ; that they are no longer able to understand truth, ver. 2 ; concerning those who are not of such a character, that they are taught and led by the Lord, vers. 3-5 ; that the rest collect goods and truths from the Word, and profane them, and make to themselves a religion in which there is nothing of life, vers. 6, 7 ; that they should consider that there is no other religion than what is prescribed in the Word, wherein are all truths, vers. 8-12 ; that the advent of the Lord, from Whom is salvation, is at hand, ver. 13.

CHAP. XLVII. Concerning those who adulterate good and profane truth, who are Babel : that they no longer exercise dominion, ver. 1 ; they devise falsities of faith and evils of love ; that they are to be destroyed, even until there are none left (vers. 2, 3), by the Lord, ver. 4 ; those who profane will be cast down, ver. 5 ; that these have invaded the church and perverted it, ver. 6 ; that they imagine they have dominion over all (ver. 7), and that their dominion will not cease by reason of their wicked devices for worship, in which they trust, vers. 8, 9 ; that they will be utterly destroyed, because they have exalted themselves above all in the world, vers. 10, 11 ; that all their fictions and devices for worship will avail nothing, but they will be cast down into hell, vers. 12-15.

CHAP. XLVIII. An exhortation to the church which adulterates the goods and profanes the truths of the Word, that it should desist ; that it was granted them to be a church and to acknowledge the Lord, but in vain, vers. 1, 2 ; that they turned aside, which was shown them, vers. 3, 4 ;

lest perchance they might imagine they were superior to others, ver. 5, and that they did not know it, vers. 6, 7 ; when nevertheless they were such from the beginning, ver. 8 ; that they are not yet to be destroyed, for reasons of their own, and that the time will yet be prolonged, vers. 9-11 ; be it known to them that He is the God of heaven and earth, vers. 12, 13 ; that it is the Lord, who will come among the adulterers and profaners of the Word, and will tell it to them, vers. 14-17 ; that, if they had obeyed Him, they would have had the goods and truths of the church in the greatest abundance, vers. 18, 19 ; if they would give up the adulterations and falsifications of the Word, and the pride of dominion, they would have everything belonging to the church, vers. 20, 21 ; but that the church is not among them, because they have turned away, ver. 22.

CHAP. XLIX. Concerning the redemption and salvation of the faithful by the Lord, who is there meant by Israel ; that He will communicate doctrine concerning God, vers. 1-3 ; that this doctrine will be in the church in vain, ver. 4 ; that a church will be established by Him with everything belonging thereto (vers. 5, 6), in order that they may submit themselves to Him, ver. 7 ; that He will teach them all the truths of salvation, vers. 7-11 ; that those who were far from truths will draw near, ver. 12 ; for which cause they will be joyful, ver. 13 ; lest they should believe that the Lord does not remember them, [they are told] that He is ever mindful of them, vers. 14-16 ; that falsities and evils will be removed, vers. 17, 19 an approach to the church

from all sides, ver. 18; that heaven will be enlarged for them, vers. 19, 20; that a multitude of those with whom the Word was not, and hence neither the truth of the church, will draw near, who will worship the Lord, and be instructed in Divine truths, vers. 21-23; that evils from hell will not break in upon them, vers. 24, 25; that those who endeavour to introduce evil and the false, who will be in the hells, will be removed from them, ver. 26.

CHAP. L. That the former church is rejected, ver. 1; that in that church there is none who obeys, or believes that the Divine has power to save, wherefore all things of the church are hidden from them, vers. 2, 3; that the Lord has been teaching continually, vers. 4, 5; that they have treated the Lord wickedly, but that He has endured it, vers. 6, 7; that through the Divine in Him He became righteousness, vers. 8, 9; that the falsities of evil will cause those to perish who are against Him, ver. 9; that those who are remote from truths will trust in Him and acknowledge Him, ver. 10; and that the rest with their evils and the falsities thence will be cast into hell, ver. 11.

CHAP. LI. That the worshippers of God look to the Lord from Whom, and to the church through which [they obtain salvation], vers. 1, 2; because the Lord will fill them with intelligence, and will make them blessed, ver. 3; because from Him is all good and truth, and in Him every nation will put its trust, vers. 4, 5; nothing remains to eternity except what comes from Him, ver. 6; those who love good ought to look to Him, and not regard the opposition of

men, because they will perish from falsities and evils, vers. 7, 8 ; they ought to look to the Lord, because He has Divine power to act, and because He is able to remove the hells, so that those who love good may joyfully pass through them without hurt, vers. 9-11 ; that they have nothing to fear from the evils thence, nor from their infestation, vers. 12, 13 ; that the Lord will bring them out safe, though hell resist ever so much, vers. 14, 15 ; from His Divine He will set in order heaven and the church (ver. 16), [which consist] of those who had been in the falsity of ignorance, vers. 17, 18 ; that heretofore there had been a want of truth and good, whence there arose falsities without bound, vers. 19, 20 ; that the Lord will remove them, vers. 21, 22 ; and that they [the falsities] will light upon those by whom the former are rejected with contempt, ver. 23.

CHAP. LII. [An exhortation] to the new church that it should embrace the doctrine of truth, lest falsities should break in, ver. 1 ; and that it may reject the falsities (ver. 2) by which they had been captivated, and from which they will be delivered, ver. 3 ; for they had been imbued with knowledges of the false, confirmed by reasonings, ver. 4 ; whence there proceeded evil, and ignorance of God, ver. 5 ; but they will know their God, when He comes into the world, vers. 6, 7 ; when He will restore the church, vers. 8, 9 ; and will manifest Himself, ver. 10 ; and they will then give up those religious persuasions in which there are such falsities, ver. 11 ; the Lord will lead them out by degrees, vers. 12, 13 ; that He will appear in humility, ver. 14 ; that those who

are in goods and truths will then see and draw near, vers. 14, 15.

CHAP. LIII. Concerning the Lord's appearance in the state of humiliation; that it is scarcely believed that the omnipotence of God is in the Lord, ver. 1; because He will appear as [an] ordinary [man], and therefore as an object of contempt, vers. 2, 3; and that the appearance will be as if the Divine were not in Him, ver. 4; when nevertheless through this salvation will be caused, ver. 5; that He will endure all things, even to the passion of the cross, vers. 6-8; and that He will subdue the hells, ver. 9; that through the passion of the cross a new church will have its existence, vers. 10, 11; and because He will endure such things, that He will come forth a conqueror, ver. 12.

CHAP. LIV. That those among whom the church was not before, will have many truths of the church, and that these truths will be multiplied, vers. 1-3; that former falsities will not be remembered, because the Lord will be the God of the church, vers. 4, 5; that for some time they were as without God, vers. 5, 6; that this was the case while there was no church; but that the church will be restored by the Lord (vers. 7, 8) when there is no truth; although afterwards truth will not fail, vers. 9, 10; that the doctrinals will be full of spiritual and celestial truths from the Lord, vers. 11-13; there will no longer be any cause of fear from the falsities from hell, vers. 14, 15; that those who from these falsities are against the church will be cast into hell, vers. 16, 17.

CHAP. LV. That they will receive truths from

the Lord gratuitously, ver. 1 ; that they will reject such things as have no spiritual life in them, ver. 2 ; that truth wherein is life, and whereby is conjunction, will be given by the Lord, vers. 3, 4 ; that those will draw near to the Lord, who did not know Him before, vers. 5, 6 ; concerning repentance, ver. 7 ; that they do not know the way whereby there is salvation, vers. 8, 9 ; that it is through the coming of the Lord, vers. 10, 11 ; that by that alone there is heavenly happiness, ver. 12 ; and instead of evil and the false, there are good and truth to eternity, ver. 13.

CHAP. LVI. That the Lord the Saviour will come, ver. 1 ; happy is he who accounts as holy the union of the Divine and the Human, and also that of the Lord with the church, ver. 2 ; nor let any one believe that he is separated from the Lord, ver. 3 ; that strangers who esteem that union holy, are to be received into the church in preference to others, vers. 4, 5 ; and that those also who are in falsities from ignorance, are to be introduced, and that their worship will be accepted, vers. 6, 7 ; that the rest also are to be brought hither, vers. 8, 9 ; because they have been led astray by those who are in evil lusts, vers. 10, 11 ; and who covet nothing else but to be insane amid falsities, ver. 12.

CHAP. LVII. That truth and good and life are no longer in them, vers. 1, 2 ; because they have falsified and adulterated them, ver. 3 ; those speak against the Divine (ver. 4), who love all falsities whatsoever, and destroy all truths whatsoever (ver. 5), and worship those things which are from self-intelligence (ver. 6), and extol the

doctrine thence even as to [institute] worship [according to it], ver. 7 ; and who have published it before all, and have extended it to falsities of every kind, ver. 8 ; and call them heavenly goods and truths, and adore them with a lowering down of the whole [body], ver. 9 ; that they have not withdrawn [their doctrine], because it proceeded from self-intelligence, ver. 10 ; and indeed for this reason, because they did not consult the Lord, Who would have taught them (vers. 11, 12), that falsities will destroy them ; it is otherwise with those who love the Lord, that He may teach truths and remove falsities, vers. 13, 14 ; that the Lord does this with the humble in heart, ver. 15 ; that He cannot do this for those who are wise from self, vers. 16, 17 ; but for those who are grieved at their self, vers. 18, 19 ; neither can He do it with those who only produce evils and falsities from their natural, from whom such evils and falsities are never removed, vers. 20, 21.

CHAP. LVIII. Concerning the iniquity of the old church, which is to be disclosed, ver. 1 ; they are like those who love truth, ver. 2 ; and like those that turn themselves, ver. 3 ; but they turn themselves from an evil principle, ver. 4 ; that conversion does not consist in speaking devoutly, but in shunning evils, vers. 5, 6 ; and in practising charity, ver. 7 ; then they will have truths in abundance, and the Lord will be with them, vers. 8-11 ; thus the church will be with them, and they will restore all things belonging to the church, ver. 12 ; if they esteem the union of the Lord with the church holy, that then they shall come into heaven, vers. 13, 14.

CHAP. LIX. That the Lord hears all things, and can do all things, but that falsities and evils obstruct, vers. 1, 2; that truths have been falsified by them, whence arise evils of life and falsities of doctrine, vers. 3, 4; that they devise such things as captivate and deceive, and afterwards kill, ver. 5; that the things of doctrine and of life are with them of no use whatever, ver. 6; they are eager to pervert, whence comes vastation, ver. 7; whosoever follows them loses the truths of the church [which are with] himself, ver. 8; hence it is that they are in falsities, and in the midst of light see nothing, vers. 9, 10; thence there results no salvation, ver. 11, because there are nothing but evils, together with a turning away from truths, and thus from the Lord, vers. 12-15; inasmuch as there was not any one in the truth, nor any one with the Lord, therefore He alone out of the Divine Truth fought by His own power, vers. 16, 17; from vengeance as it were, ver. 18; wherefore Divine worship belongs to Him alone, because redemption is from Him, vers. 19, 20; and that from this Divine is all the truth of the church to eternity, ver. 21.

CHAP. LX. The Lord's advent with Divine Truth, when there is nothing excepting the false and the evil of the false, vers. 1, 2; that the Divine is only in the Lord, ver. 2; that persons will draw near to Him in great numbers from all parts, even those who are external, vers. 3-5; who will worship the Lord from good and truth, vers. 6, 7; that those will draw near who are in the shade of truth, ver. 8; that the truths of the church and the church itself will be among them,

vers. 9, 10 ; that they will continually draw near for the sake of salvation, vers. 11, 12 ; that those who are spiritually moral will draw near, ver. 13 ; also those who did not know the Lord before, ver. 14 ; who will learn spiritual truths from the Lord, vers. 15, 16 ; that the spiritual natural will be theirs, ver. 17 ; there will no longer be any perversion of truth and good, ver. 18 ; nor the love of evil and the false, but there will be the love of the Lord (ver. 19), and indeed to eternity (ver. 20), in heaven with increasing intelligence, vers. 21, 22 ; these things will take place when the Lord shall come, ver. 22.

CHAP. LXI. Concerning the Lord's advent, for the purpose of saving those who are in the ignorance of the truth and in the desire thereof ; also when the judgment will take place, vers. 1-3 ; that then the things of the church which had perished will be restored, ver. 4 ; [namely,] the externals of the church, ver. 5 ; the internals of the church (ver. 6), more than ever before, ver. 7 ; that through their truths and goods there will be conjunction, ver. 8 ; and this conjunction shall be acknowledged, ver. 9 ; that such things appertaining to the church will exist when the Lord shall come, vers. 10, 11.

CHAP. LXII. Concerning the Lord's advent, and the quality of the church at that time ; that a church will exist which will acknowledge the Lord, in which there will be the very truths of heaven, and indeed more than ever before, vers. 1-3 ; that they [the members of that church] shall not be separated from the Lord as heretofore, but shall be conjoined with Him,

vers. 4, 5 ; that this gospel shall be preached even until it will take place, vers. 6, 7 ; that then those will not have the truths of the Word, who falsify them, but those who receive them, vers. 8, 9 ; that a preparation will take place (ver. 10), and it will be announced that the Lord will come, vers. 10, 11 ; and that that church will be from Him, ver. 12.

CHAP. LXIII. Concerning the Lord, and His combats. The Lord as to Divine Truth or the Word, out of which is His Divine power, ver. 1 ; that the Word has been utterly adulterated and destroyed, ver. 2 ; that there was not any one in truths, and that therefore the Lord alone fought and conquered, in order that salvation might be brought to the faithful, vers. 3-6 ; that this was done out of mercy, in order that those who are willing to receive the truth might be saved by Him, vers. 7, 8 ; and that out of Divine Love, He might lead them, ver. 9 ; that those who were formerly of His church turned themselves away, ver. 10 ; that nevertheless, before that church had existed, He led men, and protected them in the midst of hell, vers. 11-14 ; a prayer to the Lord that He would have mercy, because He alone has redeemed, vers. 15, 16 ; that otherwise they would have perished, and hell would have ruled, vers. 17, 18 ; that when the Lord comes there will be power, ver. 19.

CHAP. LXIV. That when the Lord comes with Divine power, He causes the infernals to perish, vers. 1, 2 ; that this was neither heard of, nor done before, ver. 3 ; that thus He saves the faithful, ver. 4 ; that all are in sins, and

none can be saved unless He comes, vers. 5, 6 ; when nevertheless all were created by Him, ver. 7 ; [a prayer] that therefore He would have respect to them, ver. 8 ; when all the things of the church are vastated, vers. 9, 10 ; the Lord cannot endure this, vers. 11, 12.

[N.B. *In the above explanation of Chap. LXIV., vers. 1, 2 answer to vers. 1-3 in the English Bible ; ver. 3 answers to ver. 4 ; and vers. 11, 12 answer to ver. 12.*]

CHAP. LXV. That the Lord had been present with those who are against Him, who are in direful loves of the false and evil, and who reject Him, vers. 1-5 ; that they will perish on account of their contradictory worship, vers. 6, 7 ; but that nevertheless not all the things of the church will perish, because a church will have its rise, vers. 8-10 ; but that those who have perverted the Word will perish from falsities, vers. 11, 12 ; that they will become wretched, and others happy, vers. 13, 14 ; that they will be conjoined to the Lord, vers. 15, 16 ; that the Lord will establish a new church, vers. 17, 18, in which will be all goods and truths, consequently all things of heaven, vers. 19-21 ; and that this church will not perish, vers. 22, 23 ; that the Lord will teach (ver. 24), that falsities and evils will no longer destroy, ver. 25.

CHAP. LXVI. That heaven and the church are with those who live in humility, and who live according to the commandments, vers. 1, 2 ; it is otherwise with those who have perverted all worship into evil, ver. 3 ; that retribution shall be made to them, because they have not obeyed, ver. 4 ; that those who are out of the church

will obey, and will be received in their stead, ver. 5 ; the destruction of the wicked, ver. 6 ; that before they perish, the church will be established among others, vers. 7, 8 ; and it shall be established, ver. 9 ; that they will receive the Divine truth with joy, vers. 10, 11 ; that all goods and truths will be theirs, vers. 12-14 ; that ruin will fall upon those who are against the former, vers. 14, 15 ; and they will perish (ver. 16), who have perverted the holy things of the church, ver. 17 ; that they will draw near to the Lord from all parts (ver. 18), from every religion, ver. 19 ; they will be in every truth of doctrine appertaining to the church, ver. 20 ; and in the good thereof, ver. 21 ; that those things which are of heaven and the church will abide with them, ver. 22 ; that they will continually worship the Lord, ver. 23 ; that those who have rejected Him will perpetually abide in their falsities and evils, ver. 24.

JEREMIAH.

CHAP. I. The perverted state of the church, vers. 1-3 ; concerning the Lord, who is [represented] there [by] Jeremiah, that He will be born in order to teach all men Divine Truth, vers. 4-8 ; that He will teach the truths and goods of the church out of His Divine, and will destroy falsities and evils, vers. 9, 10 ; that the truths of every good had been given them through the Word, vers. 11, 12 ; but that they had perverted them, ver. 13 ; whence there arose falsities of every kind against the truths of the church, vers. 14, 15 ; and thence a contradictory worship, ver. 16 ; that the Lord will grant them to fight against Him, and that they will be subdued, because with the Lord is the Divine, vers. 17-19.

CHAP. II. Concerning the church which has been instituted among the Ancients, and concerning its primitive state, that it was defended from falsities and evils, vers. 1-3 ; that from no cause they departed from Him who had led and protected them (vers. 4-6), and who had taught them all things of the church, which, nevertheless by their turning aside they perverted, the truths as well as the goods, vers. 7, 8 ; that still He will teach amid difficulty, ver. 9 ; that no nation has changed its religion, as they have done, vers. 10,

11 ; it is dreadful that they should have rejected the Lord and fabricated for themselves falsities of doctrine, vers. 12, 13 ; wherefore the church and its doctrine are laid waste (vers. 14, 15), through falsities originating in the natural man, ver. 16 ; that this has taken place because they have rejected the Lord (ver. 17), through scientifics and reasonings, ver. 18 ; that they draw punishments down upon themselves, because they have separated themselves from the Lord, and worshiped infernal things, vers. 19, 20 ; when yet genuine truths had been given to them, and still they became such, ver. 21 ; howsoever in externals they carry on a worship similar to that [from genuine truths], that inwardly they are nevertheless infernals, vers. 22, 23 ; that they crave to be in falsities and evils, and that they shun truths and goods, vers. 24, 25 ; that evils and falsities constitute their worship, vers. 26, 27 ; that this is the case with all, ver. 28 ; that they are not willing to return, although chastised, vers. 29, 30 ; that nevertheless they were not forsaken by the Lord, but that they have forsaken Him, vers. 31, 32 ; that they struggle to confirm those [evils and falsities] by falsifications of the Word, vers. 33, 34 ; that they have also confirmed them through reasonings originating in the natural man, ver. 36 ; that nevertheless their confirmations are of no avail, ver. 37.

CHAP. III. Concerning the spiritual church, or the truths of the church ; that they have turned aside and have falsified the truths, vers. 1, 2 ; that they did not wish to understand truths, ver. 3 ; that they only acknowledged the

Word outwardly in the letter, yet did not abide with the Word, but with falses, vers. 4, 5 ; that the church, as to truths, has falsified these, and was unwilling to be reformed, vers. 6, 7 ; that the celestial church, or the church as to goods, has done the same thing, that even as the former falsified truths, so the latter adulterated goods, vers. 7-9 ; that they worship the falses of evil, and pervert goods still more than truths, vers. 10, 11 ; an exhortation to reject the false and to receive the truth, in order that there may be conjunction and a church, vers. 12-14 ; and then there will be knowledge, ver. 15 ; that when the Lord shall come, there will no more be the representative of the church, but a church where the Lord Himself will be in the place of the former, vers. 16, 17 ; that then truth and good will make a one, ver. 18 ; concerning those who will draw near, that they will be adopted as sons by the Lord, ver. 19 ; but that the church has become perverted, vers. 20, 21 ; the acknowledgment and confession of those who will be of the new church, that they are in falsities and evils, vers. 22-25.

CHAP. IV. An exhortation to desist from evils, and to acknowledge the Lord, from Whom those who are in goods and truths shall have salvation, vers. 1, 2 ; that unless they desist and become converted, they will utterly perish, vers. 3, 4 ; that those who shall acknowledge, will be removed during the continuance of the destruction, vers. 5, 6 ; because a desolation as to all things belonging to the church is at hand, ver. 7 ; which does not stop on account of external mourning, ver. 8 ; nor on account of complaints

that they perish, when yet it is said in the Word that they shall be saved, vers. 9, 10 ; the answer is given that they are not willing to acknowledge and receive, vers. 11, 12 ; that falsities break in, ver. 13 ; concerning the corruption of the church, vers. 14, 15, as to doctrine, ver. 16, as to the Word, ver. 17 ; a lamentation over those things, vers. 18-21 ; that there is no longer any understanding of truth, ver. 22 ; that all things of the church have been destroyed, insomuch that not anything remains, vers. 22-27 ; and that there is no church, vers. 28, 29 ; that the things of the church cannot by any means be restored among them, ver. 30 ; the despair of those of whom a new church will be formed, ver. 31.

CHAP. V. That there is no truth in the doctrine, nor in the church ; and that if they believe, what they believe is falsity, vers. 1, 2 ; they were urged by punishments, but still have not received, ver. 3 ; that reception is not due to simplicity, but to application and industry, vers. 4, 5 ; therefore all falsities and the evils of the false have rushed in, ver. 6 ; they have rejected all mercy because they have perverted all the truths and goods which had been given them in great abundance, vers. 7, 8 ; wherefore they must needs perish, vers. 9, 10 ; for, because they have departed from the Lord, they have acknowledged evils and falsities as goods and truths, vers. 11, 12 ; and they have annihilated the Word, ver. 13 ; wherefore infernal evil will invade them, and this will further destroy all the goods and truths of the church, vers. 14-17 ; but not as yet wholly, ver. 18 ; that this has happened to them because they have forsaken

the Lord, vers. 19, 20 ; when nevertheless they are able to know that the Lord alone can do all things, still they are not willing to know that He Himself is God, from Whom are all truths and goods, vers. 21-24 ; that this is, because they delight in perverting and deceiving, vers. 25-27 ; and this is the reason why they are held in esteem, vers. 27, 28 ; they must needs perish, ver. 29 ; because all goods and truths from primaries to ultimates are in such a manner perverted, and likewise because all from the highest to the lowest act thus, vers. 30, 31.

CHAP. VI. Concerning those who have conjunction with the Lord in the ultimate heaven, who are the sons of Benjamin. That the church perishes with them through falsities of evil, vers. 1, 2 ; that they have no longer any truth and good, but the false and evil instead, whereby they are destroyed, vers. 3-5 ; that the church through these falsities and evils is destroyed with them, vers. 6, 7 ; that there are still some truths [a warning], lest they lose them, vers. 8, 9 ; yet they do not hearken, ver. 10 ; wherefore all things are being destroyed, ver. 11 ; others are thus received in their stead, ver. 12 ; because everything is perverted there, so that there is no protection against falsities, vers. 13, 14 ; which they do not acknowledge to be falsities, ver. 15 ; and they reject truths, vers. 16, 17 ; wherefore ruin awaits them, vers. 18, 19 ; hence the works of their worship are of no value, ver. 20 ; that destruction awaits them, ver. 21, through falsities, from which they reason against the truths of the church, vers. 22, 23 ; concerning those who are separated [from them],

and mourn over them, vers. 24-26 ; that the perverse have been tried, and were found to be incapable of any restoration, vers. 27-30.

CHAP. VII. Concerning those in the ultimate heaven with whom the church is as to good ; [an exhortation] made to them, vers. 1, 2, to look to truths and goods, ver. 3 ; that they should not believe that the church is with them, ver. 4, unless they live according to the commandments, and do not violate the Word, vers. 5, 6 ; that truths and goods do not constitute the church, ver. 7, so long as the life is contrary to the commandments, the church has no worship, vers. 8-10 ; that the Lord's church is not with those who profane holy things, ver. 11 ; that the church here, as elsewhere, is destroyed by profanation, vers. 12-15 ; intercession avails nothing, ver. 16 ; because it is certain that they profane the truths and goods of heaven, vers. 17-19 ; hence the destruction of all, ver. 20 ; that they rely on the externals of worship, which are of no account, because they have no internals of worship, vers. 21-24 ; that they have obstinately rejected internals, even from the beginning, vers. 25, 26 ; since reformation is in vain, the whole of their worship is rejected, because they profane all things of the church, vers. 27-31 ; that they will be cast into hell, where there is nothing but the false and evil, vers. 32, 33 ; thus that the church will perish, ver. 34.

CHAP. VIII. That the profaners of truth will be cast into hell, and abide in their profanations, vers. 1, 2 ; that all that remains with them will also perish, ver. 3 ; that they are such that they

cannot be converted and brought back, vers. 4-6; that they are not willing to know any truth from the Word, but reject it, vers. 7-9; wherefore the things which are with them will be given to others, ver. 10; that they defend their falsities, and declare them to be truths of the church, and say that they are not willing that it should be otherwise, vers. 11, 12; wherefore as there is no longer anything of truth and good remaining, they will perish, ver. 13; they have recourse to the Word, but in vain, vers. 14, 15; then the fallacies of the sensual man, and reasonings thence, will destroy them and infect them with poison, vers. 16, 17; a reciprocal grief and lamentation, that the time when a new church can be formed of others, is so long delayed, vers. 18-23.

[N.B. Ver. 23 of Chap. VIII., *according to the author's division*, is ver. 1 of Chap. IX. *according to the English division*. Therefore all the verses of the following Chap. IX. must be read as one in advance; i.e., vers. 1, 2 must be read vers. 2, 3; and so on to the end of the chapter.]

CHAP. IX. That in the church there is nothing but what is falsified and thence evil, because they depart from the Lord, vers. 1, 2; that one falsity is derived from another even until there is nothing but what is false, vers. 3-5; when they are taught, they pretend that they are willing, but still they are not, vers. 6, 7; will they not perish? ver. 8; grief on account of the destruction of all things of the church, even so that nothing is left, vers. 9-11; because they have rejected the Word and obeyed their own lusts, therefore they are in the falsities of

evil, vers. 12-14; wherefore they will perish on account of evils and the falsities thence, ver. 15; a lamentation over the laying waste, vers. 16-18; a lamentation that destruction results thence, vers. 19, 20; because they are in infernal evil and the false, ver. 21; that it may be known that the whole of truth and good, and thence the whole of power and wisdom, is from the acknowledgment of the Lord, vers. 22, 23; the coming of the Lord to judgment upon all who are in externals without internals, vers. 24, 25. [See N.B. *above*.]

CHAP. X. [An exhortation] that those should not be feared, who from self-intelligence and through cunning and artifices are desirous to prevail, vers. 1, 2; a description of the manner by which they cause evil to appear as good, and themselves to appear as powerful, vers. 3-5; when nevertheless the Lord alone has power, vers. 6, 7; that in order to effect this, they misuse the Word, vers. 8, 9; when nevertheless the Lord alone reigns, ver. 10; and that those who do not acknowledge Him, vanish away, ver. 11; that all truth is from the Lord, vers. 12, 13; that self-intelligence is absolutely of no account, and that it will perish, vers. 14, 15; it is otherwise with the church which trusts in the Lord, ver. 16; the preparation of the latter during the destruction of the former, vers. 17, 18; grief on account of the turning aside of the church from the Lord, and its vastation, vers. 19-21; their downfall, ver. 22; a prayer to the Lord lest they perish together with the wicked, vers. 23-25.

CHAP. XI. That they should keep the commandments and acknowledge the Lord, which

is the covenant, vers. 1-3, which was with them when they were reformed, ver. 4; that through this covenant every good and truth of the church is theirs, vers. 5, 6; that this was often told them, but they would not obey, vers. 7, 8; but they all did the contrary, and acknowledged another God, vers. 9, 10; that therefore there is no help for them, because they all love falsities and worship other gods, vers. 11-13; intercession will not avail, ver. 14; that they have profaned the church, and its good and truth, vers. 15-17; that this is evident from the fact of their delivering up the Lord to death, vers. 18, 19; that therefore retribution will overtake them ver. 20; that they are not willing to hear of the Lord, ver. 21; that they will perish by falsities at the day of judgment, vers. 22, 23.

CHAP. XII. The church which is in expectancy of the Lord asks, why do the impious flourish? vers. 1, 2; that He may come, and that the wicked may be removed, ver. 3; because there are no longer any truths and goods with them, ver. 4; that they are inflated by self-intelligence, ver. 5; and are not willing any more to know, ver. 6; that the church where the Word is, turns against the Lord, and has embraced falsities, whence it has become entirely desolated and vastated, vers. 7-12; that goods are turned into evils, ver. 13; that therefore they will be expelled [from the church], and others received in their place, of whom a church will be formed, vers. 14, 15; that they will remain so long as they acknowledge the Lord, vers. 16, 17.

CHAP. XIII. By the linen girdle is represented that the truth of the church will successively perish through reasonings originating in the natural

man, vers. 1-7 ; that the like has taken place in the church where the Word is, where they have departed from the Lord, and hence from truths, vers. 8-11 ; and where afterwards falsities have taken the place of truths, vers. 12, 13 ; whence comes destruction, ver. 14 ; that they should take heed, lest the merely false take the place of truth, vers. 15, 16 ; grief on account thereof, ver. 17 ; it may be seen that all the truth of the Word perishes, vers. 18, 19 ; that there are falsities in place of the same, ver. 20 ; that hence ruin is at hand, ver. 21 ; the reason is, because they are inwardly wicked, and therefore are also becoming outwardly wicked, ver. 22 ; that it cannot be otherwise, ver. 23 ; wherefore ruin comes on account of their having forsaken the Lord, and that from this cause they are in falsities, vers. 24, 25 ; wherefore the interiors which are evil, will be laid open, vers. 26, 27.

CHAP XIV. That there is an entire failure of truth in the church, vers. 1-3 ; that he who seeks does not find it, vers. 4-6 ; a prayer to the Lord that He should have mercy, vers. 7-9 ; an answer is made, that they have turned aside, ver. 10 ; that therefore no attention is paid to their prayer, nor to their worship, vers. 11, 12 ; that they are told flatteringly that there is no lack and no desolation of the truth, ver. 13 ; that this is due to their doctrine of the false which will perish, and together with it those who live according to this doctrine, vers. 14-19 ; grief at the fact that there is no truth either in the church or in doctrine, vers. 17, 18 ; a complaint on this ground, ver. 19 ; a prayer for the above, vers. 20-22.

CHAP. XV. An answer is made that no intercession for them can be of any avail, ver. 1 ; that they will be cast into hell, where are falsities and evils of every kind, vers. 2, 3 ; that they will be expelled from the church, vers. 4, 5 ; because they have turned aside, ver. 6 ; that they do not have any truth, ver. 7 ; since they have no truth, therefore they have the false, ver. 8 ; that the church has ceased among them, vers. 9, 10 ; that at the time of judgment destruction will come upon them, ver. 11 ; that they will be destroyed by the falsities originating in the natural man, wherefore they will not have any truths from the Word ; that these will be taken away from them, vers. 12-14. Concerning the Lord, and concerning His combats from Divine Truth, vers. 15, 16 ; that He is grieved on account of their falsities, vers. 17, 18 ; that He will gain a victory over them, vers. 19-21.

CHAP. XVI. That this church has no conjunction with the Lord, because no truths and no goods are in it, vers. 1-3 ; that they must needs be cast into hell, ver. 4 ; that no pity can be shown them, vers. 5-7 ; because no good and no truth can be received by them, ver. 8 ; that all conjunction with the Lord has perished with them, ver. 9 ; that the cause of this is, their having turned aside from worshipping the Lord ; wherefore their worship is not the worship of God, vers. 10, 11 ; hence every one desires to be wise from self, ver. 12 ; for this reason they will be in hell, ver. 13 ; that others will be called by the Lord to the church, vers. 14, 15 ; those who are natural, as well as those who are rational, ver. 16 ; that retribution shall be made to those

who had previously profaned the church, vers. 17, 18; that those of whom the church will be formed, will acknowledge the Lord, vers. 19-21.

CHAP. XVII. That in their internals prevails [the principle] of worshipping only things external, vers. 1, 2; that all true scientifics will be taken away, ver. 3, not as yet; but that they will come into hell, ver. 4; that on account of their trust in themselves, they do not perceive anything of truth and good, vers. 5, 6; and conversely, that those whose trust is in the Lord always have good and truth, vers. 7, 8; that the Lord knows what lies inwardly hid, howsoever the external may appear, vers. 9, 10; that the truths which they learn are not of any use to them, ver. 11; that the Lord is heaven and the church, wherefore those who depart from Him are condemned, vers. 12, 13; a prayer to the Lord, and an acknowledgment that the wicked will be removed, vers. 14-18; the Lord [speaking] to those who are in externals, vers. 19, 20; that they shall acknowledge His Divine, which is the Sabbath, and that they shall not violate it, vers. 21-24; that then they shall have an understanding of the Word, ver. 25; and that then their worship will be from truths, ver. 26; that if they will not acknowledge, externals will then perish from internals, ver. 27.

CHAP. XVIII. It is represented that those who are in falsities and evils can be reformed by the Lord, vers. 1-4; wherefore those who after repentance turn themselves, notwithstanding their being in falsities and evils, are accepted by the Lord, vers. 5-8; and conversely, that those who are in truths and in good, and do evil, perish, vers.

9, 10; those who are in the church were told, that they should repent and turn themselves, but that they were not willing, vers. 11-13; because they love falsities of every kind, and thereby annihilate the church in themselves, vers. 14-16; wherefore they will be destroyed, ver. 17; that they lift themselves up against the Lord, and thus against His Word, by despising Him and falsifying it, ver. 18; a lamentation thereat, vers. 19, 20; that no truth of the church is theirs; and that they act craftily, vers. 21, 22; that they cannot be forgiven, ver. 23.

CHAP. XIX. Concerning the church which was instituted, ver. 1; but that they have destroyed its truths by direful falsities; that therefore the church has perished, vers. 2, 3; that they have forsaken the Lord, and have loved evils originating from the love of self, vers. 4, 5; wherefore the church is no longer there, but hell, ver. 6; that there they will be among the profaners, vers. 7, 8; where there is a deadly hatred against one another, ver. 9; it is represented that the church there has been destroyed, so that it cannot be restored, vers. 9-11; that hell is actually there, because nothing but the lust of self-love is there, vers. 12, 13; but this was predicted to them through the Word, vers. 14, 15.

CHAP. XX. That they blaspheme the Word, vers. 1-3; that they shall come among those who blaspheme and adulterate the Word, ver. 4; that all the truths and goods of the Word will be dispersed by them, ver. 5; that thus they will perish with them, ver. 6; a lamentation over the blasphemies against the Lord and

against the Word, vers. 7-10 ; but confidence of the Lord during the combats that the Word is being protected, vers. 11-13 ; despair because the Word is so treated, vers. 14-18.

CHAP. XXI. That the hell of the blasphemers of the Lord, and of the profaners of the Word would be present, vers. 1, 2 ; that this cannot be averted by the Lord, because they themselves attract hell to themselves, vers. 3-5 ; that all things appertaining to them are of such a nature, ver. 6 ; and that they will all perish, ver. 7 ; that it is worse with those who apply themselves to the Word, because they do it from a profane principle within, vers. 8-10 ; that they have neither good nor truth, vers. 11, 12 ; that there is a hardening of the heart, ver. 13 ; that hence comes destruction, ver. 14.

CHAP. XXII. To those in the church who are possessed of the knowledge of things, vers. 1, 2 ; that if they act according to the truths of the Word and their knowledge, and do not pervert them, they shall be in intelligence, vers. 3, 4 ; that otherwise the whole of their intelligence will perish, vers. 5, 6 ; and the whole of their science, because they have separated themselves from the Lord, vers. 7-9 ; that there is no restoration, ver. 10 ; that the church is no longer formed of them, vers. 11, 12 ; because they have made to themselves a religion through reasonings from falsities, vers. 13, 14 ; that those who preceded them in the church were not of such a character, vers. 15, 16 ; but that they have perverted the church through every kind of falsities, ver. 17 ; that pity cannot prevent their being cast out as profane, vers. 18, 19 ; that they

are unwilling to pay any attention to the Word, vers. 20, 21 ; because they have imbibed the falsities of religion, ver. 22 ; that they cannot have any protection through the Word, however they acknowledge it with the lips, vers. 23, 24 ; that they will come among those who profane the Word, and who thereby form to themselves a religion contradictory to the truths of the church, from which religion they cannot be turned away, vers. 25-27 ; that they have no truth but what is perverted and profane, vers. 28-30.

CHAP. XXIII. Against those who have perverted the good of the Word, and thereby have destroyed the church, who are the pastors [or shepherds], vers. 1, 2 ; that they will perish, and that the Lord will form a church from among others, who will teach and learn its good, vers. 3, 4 ; that the Lord will do this, and that those who are of His church will then be saved, vers. 5, 6 ; that they will acknowledge then that the Lord is Jehovah, and that the church is His, vers. 7, 8 ; against those who pervert the truths of the Word, who are the prophets, ver. 9 ; the church from this source is full of falsities and is perverted, ver. 10 ; and there is no longer any truth and good, except what is external, ver. 11 ; because they do not see truths, they shall perish at the day of judgment, ver. 12 ; that truths are perverted by the false principles belonging to religion, ver. 13 ; but the worst of all is the perversion of the Word, ver. 14 ; with those there will be nothing but the false, ver. 15 ; which they also confirm from the Word, vers. 16, 17 ; declaring their falsity to be Divine, ver.

18 ; that they will perish at the day of judgment, vers. 19, 20 ; that these persons learn from themselves and not from the Lord, for were they to learn from the Lord, they would depart from evils, vers. 21, 22 ; thus the Lord would be with them, vers. 23, 24 ; that they pervert through a false interpretation, vers. 25, 26 ; hence there results a non-understanding of the truth, ver. 27 ; because their understanding is not from the Lord, who is also the Word, where the truth from Him is manifested, vers. 28, 29 ; there are additional perversions of the truth from those who declare themselves to be enlightened, vers. 30, 31 ; when nevertheless they are not enlightened, ver. 32 ; that the Divine Truth points out that they have turned aside, ver. 33 ; whoever declares otherwise will suffer punishment, ver. 34 ; moreover, that they will not know what Divine Truth is, vers. 35, 36 ; and because they declare that to be Divine Truth which is false, the truth of the church will be taken from them ; whence their destruction, vers. 37-40.

CHAP. XXIV. After the whole church had adulterated and profaned the Word, it was represented, that a part of them were of such a character, that they could be reformed, but that a part were such, that they could not ; these are the two baskets of figs, in one of which were good, and in the other bad figs, vers. 1-3 ; those who could be reformed, were such as had been wholly vastated, so that they did not know what truth and good were ; that such at length are capable of being taught, capable of acknowledging the Lord, of being received, and of becoming

a church, vers. 4-7 ; but those who could not be reformed, were such that were still desirous of being in worship from the Word ; which worship was then continually profaned by them, vers. 8, 9 ; that with them everything holy is profaned, and that they perish, vers. 9, 10.

CHAP. XXV. The Lord speaking to those with whom the church has been instituted, vers. 1-3 ; that He taught them continually through the Word to desist from evils, and not to turn aside to a worship other than that of the Lord ; but they did not obey, vers. 4-7 ; that therefore everything of the church with them will perish, and they will suffer temptations from those who profane holy things, vers. 8-11 ; that retribution afterwards will reach the tempters, ver. 12 ; that this will be done so, vers. 13, 14 ; that the knowledges of the truth and of good, and also truths of every kind and species, will perish, vers. 15-27 ; that this must needs take place, even among those who are in knowledges from the Word, vers. 28-30 ; that there is no longer any other truth but what has been profaned, vers. 31-33 ; a lamentation by those who are in good and thence in truths, vers. 34-38.

CHAP. XXVI. An exhortation from the Lord, that they shall repent, and live according to His commandments in the Word, vers. 1-5 ; that otherwise the church with them will be destroyed, ver. 6 ; that the evil and the false of religion have condemned Him to death, vers. 7-9 ; but the truths of the church, since He spake from the Divine, have absolved Him, vers. 10-16 ; a proof that He would not have been condemned to death, if any one had spoken from inspiration,

vers. 17-19 ; except one who had spoken falsely, vers. 20-23 ; that the Lord was not condemned on account of the people, ver. 24.

CHAP. XXVII. Since there was an end to the church and to all things belonging thereto, that therefore they were forbidden to be there any longer, lest they should profane the church ; that therefore they were carried away to Babylon, where they could not profane the holy things thereof ; and that those who would not depart were profaners, and would perish, vers. 1-8 ; that those who teach otherwise, teach falsities, vers. 9-11 ; that all those with whom the church has been established should depart, that otherwise they would profane [the church] and would perish, vers. 12, 13 ; that they should not believe anything else, vers. 14, 15 ; that nothing will remain of the holy things, not even of the externals of the church, because they had been profaned, vers. 16-21 ; that the church will be formed of others, after it shall have been delivered from things profane, ver. 22.—The reason of this is, because the land of Canaan and all things therein represented the church ; and because these are named in the Word, therefore those who had profaned the holy things could not be tolerated there.

CHAP. XXVIII. That they understood the Word in an opposite sense, and hence persuaded themselves, that the profane things of their religion were the holy things of the church, and that therefore they should not be led away out of the land ; but it was pointed out to them that they had persuaded themselves in falsities, vers. 1-17.

CHAP. XXIX. Those who are in a spiritual captivity are told that they ought to study truths and do good, and abide in the same, vers. 1-7; and that they should not imbibe falsities, vers. 8, 9; because, when their spiritual captivity ceases, a new church will be established by the Lord of those who are of such a character, and who acknowledge the Lord, vers. 10-15; that those who had heretofore been of the church will profane the holy things of the church, and therefore will perish, vers. 16-19; that those who have falsely interpreted the Word, are condemned, vers. 20-23; that those who have persuaded others of falsities, will abide in falsities and will not perceive the truth, vers. 24-32.

CHAP. XXX. Concerning the establishment of the church among those who have been in spiritual captivity, or in ignorance of the truth, vers. 1-3; that then there will be a last judgment on those who are of the church, vers. 4-7; that those [mentioned above] will then be called to the church, and will worship the Lord, vers. 8, 9; that their spiritual captivity will then cease, vers. 10, 11; that they are infested by evils and falsities, and there is no remedy, vers. 12-15; but that those who have destroyed will be destroyed, ver. 16; that a remedy will come from the Lord, who will restore the church, vers. 17, 18; that they will be perfected in truths, and [the church] will endure, vers. 19, 20; that this will be effected by the Lord when He comes, who will be their God, vers. 21, 22; that He will hold a judgment on the impious, vers. 23, 24.

CHAP. XXXI. Concerning the new church

about to be established by the Lord, which is Israel and Zion. That the Lord will be their God, ver. 1 ; that being loved [by Him] it will receive the goods of the church, vers. 2-5 ; that they will be called, vers. 6-8 ; that they will come and will understand truths, ver. 9 ; that being redeemed they will be preserved from falsities, vers. 10, 11 ; and that they will receive spiritual and celestial things, vers. 12-14 ; that they are like dead, ver. 15 ; but that at last they will return, vers. 16, 17 ; that out of a state of ignorance of the truth they will come into the truths of heaven, vers. 18-21 ; that they will understand them, ver. 22 ; that they will imbibe wisdom, vers. 23-28 ; that the false of evil will not be with them, vers. 29, 30 ; that they will have conjunction with the Lord, and that by virtue of this conjunction truths will be inscribed on their life, vers. 31-34 ; that this will be immutable to eternity, vers. 35-37 ; that they will have a broad and extensive doctrine of life, vers. 38-40.

CHAP. XXXII. Indignation that the Jewish church will be destroyed, vers. 1-5 ; that nevertheless the Lord's church will be preserved, vers. 6-15 ; a prayer that it may be preserved, vers. 16-22, 25 ; but that the former church will be destroyed, vers. 23-25 ; and will be condemned on account of its evils, which have been with them even from the beginning, although they had the Word, and doctrine thence, vers. 26-33 ; that they have profaned the holy things, vers. 34, 35 ; that after this is done, a new church will be established, which will be conjoined with the Lord, and will not be separated, vers. 36-40

that all good will be theirs, vers. 41, 42; everything of the church will then be theirs, vers. 43, 44.

CHAP. XXXIII. Concerning the new church, that it will be established, after the former shall be destroyed, vers. 1-5; that after its destruction those will be called who may be led out of falsities, vers. 6-9; who will worship the Lord from the affection of truth and good, vers. 10-11; who after the former church [has passed away] will be in truths of every kind, vers. 12, 13; that this will take place when the Lord comes, who will establish this church, vers. 14-16; that truth and good will not be wanting then, vers. 17-18; that the spiritual [then] will agree with the natural, vers. 19-21; that truths then will be there in the greatest abundance, ver. 22; that unless there shall be an agreement between spiritual and natural truth and good, there will be no church, vers. 23-26.

CHAP. XXXIV. That the Jewish church will be destroyed, but that nevertheless its truths will be preserved, vers. 1-7; that those who were of the church had been free, vers. 8-11; but that they became the servants of themselves, vers. 12-16; that they will become servants to falsities, because they have departed from the conjunction with the Lord, vers. 17-19; and because the profanation of the truth is there, ver. 20, that therefore they will die the death of profaners, vers. 21, 22.

CHAP. XXXV. Those who are of the celestial church of the Lord are represented by the sons of Jonadab, in that they did not drink wine, nor build a house, nor sow seed and plant

vineyards ; whereby is signified learning truths and retaining them in the memory, which is characteristic of the spiritual church ; but that they dwelled in tents, whereby is signified reception in the life and obedience, vers. 1-10 ; hence the celestial church was with them, ver. 11 ; that the Jewish church neither receives nor obeys, although they are taught continually, vers. 12-16 ; wherefore they will perish, ver. 17 ; but those who obey will be in the celestial church, vers. 18, 19.

CHAP. XXXVI. That the destruction of the church and of the Jewish nation is foretold, and it was urged upon them to repent, vers. 1-10 ; that they knew the truth, vers. 11-16, of what had been foretold by the Lord, vers. 17, 18 ; that they rejected it by profaning it, vers. 19-24 ; in like manner the Word, vers. 25, 26 ; that the Divine Truth will not perish, vers. 27, 28, 32 ; because they hardened themselves against this, that therefore the destruction of the church and of the kingdom is at hand, vers. 29-31.

CHAP. XXXVII. That the rest in the desolated church profaned the holy truths of the church through reasonings from scientifics. That the rest also did not live according to the truths of the doctrine out of the Word, vers. 1, 2 ; that they had respect to doctrinals, vers. 3, 4 ; that they consulted scientifics, ver. 5 ; it was foretold that they will perish through reasonings from scientifics, vers. 6-10 ; that doctrine was thus rejected and falsified, vers. 11-16 ; that truths were perverted, and with the truths goods, even to their utter failure, vers. 17-21.

CHAP. XXXVIII. That those who have not yet been vastated, shall be vastated, vers. 1-3; that they hardened themselves still more by perverting the doctrine from the Word, and defiling it, ver. 4-6; that the rest which had not yet been wholly falsified, had nevertheless been besprinkled with falsities, vers. 7-13; that if they should pervert this still more, they would perish, vers. 14-18; otherwise not, [that is], if the remaining truths should not be thus perverted, vers. 19-21; it was foreseen that all things belonging to the church would be perverted, vers. 22-23; that this would remain hidden from them, vers. 24-28.

CHAP. XXXIX. That the rest of the doctrine would perish through reasonings from falsities, vers. 1-3; that it was wholly falsified, inso-much that no truth remained in it, vers. 4-8; that the simple understanding of the Word was not yet desolated, vers. 9, 10; because it had not been in reasonings from falsities, but only in the externals of doctrine, vers. 11-14; that the rest of the doctrine would be falsified, but not yet, vers. 15-18.

CHAP. XL. That the simple understanding of the Word according to doctrine would still remain, vers. 1-6; that besides this simple understanding, reasonings from falsities were also tolerated, with which it was mixed, vers. 7-12; that these reasonings began to be tainted with the falsities of faith, vers. 13-16.

CHAP. XLI. Concerning the further falsification of truth, vers. 1-3; and the abolition of the worship flowing thence, vers. 4-7; except a small portion, ver. 8; through the falsities of

faith, ver. 9 ; and through the falsification of the truth, ver. 10 ; but there are still some remains left, vers. 11-15 ; some of these were perverted through the scientifics of the natural man, vers. 16-18.

CHAP. XLII. That the remains or residue consulted doctrine, vers. 1-6, but were told that if they would remain in simplicity in their external worship, and not consult the scientifics of the natural man, they should be saved ; but if they did consult them, all the truth and good of worship would perish, vers. 7-22.

CHAP. XLIII. Yet they did not do so, vers. 1-4 ; they consulted the scientifics of the natural man, vers. 5-7 ; that therefore they will perish through reasonings therefrom ; and the scientifics themselves will be perverted by being applied to falsities, vers. 8-13.

CHAP. XLIV. That the church has in a great measure perished by turning aside from the Lord, and through falsities of every kind, vers. 1-6 ; that almost all the residue perish now through the scientifics of the natural man, and that they do not desist from fear of destruction, vers. 7-10 ; because they consult those scientifics, and therefore scarcely any residue is left, vers. 11-14 ; that they hardened themselves, and loved the things that had been falsified through those scientifics, vers. 15-19 ; the destruction thence, which has been foretold, vers. 20-23 ; insomuch that nothing of the church was left, vers. 24-27 ; except a few things, ver. 28 ; that scientific truths would be perverted through reasonings therefrom, vers. 29, 30.

CHAP. XLV. A prediction that the whole church will be destroyed, vers. 1-5.

CHAP. XLVI. That the man's natural will perish through reasonings from scientifics. That all those scientifics are no longer of any avail, because they have been corrupted through reasonings, vers. 1-6; that their pride in these scientifics will be humbled, and these scientifics will become falsities, vers. 7-10; that they cannot be healed, because the church has been corrupted through these falsities, vers. 11, 12; that the whole natural perishes, and that there is nothing therein except what is false and evil, vers. 13-19; and all the erudition of the natural, whereby falsities are confirmed, will perish, vers. 20-24; the same will take place with others who trust in scientifics, vers. 25, 26; but it is otherwise with those who are in spiritual captivity, of whom the church will be formed, vers. 27, 28.

CHAP. XLVII. That all who are in faith alone, so called, lapse into mere falsities, even until they have no knowledges of truth and good; and that in the day of judgment they will perish, vers. 1-7.

CHAP. XLVIII. Concerning those who adulterate the goods of the Word and of the church, who are Moab. The ruin of all things, with those who adulterate the goods of the church and of the Word, vers. 1-5; and that thereby all truths are corrupted, vers. 6-9; that for a long while the desolation was not accomplished, wherefore the evil grew worse, vers. 10, 11; that nevertheless they will perish with their falsities, vers. 12-16; that with them

there will be a desolation of all things of the truth, vers. 17-26; that they are opposed to the church because they are opposed to truths, vers. 27, 28; their pride, ver. 29; grief on account of these things, vers. 30-34; because there is nothing but evil, vers. 35-38; because there is no longer any good and truth of the Word left, vers. 39-42; that all the rest of the truth and good which was [still] untouched, will be adulterated together, vers. 43-46; those who have not adulterated them, will be amended, ver. 47.

CHAP. XLIX. Concerning those who falsify the truths of the Word and of the church, who are the sons of Ammon; that they falsify the truths, ver. 1; that with them truths and goods will be destroyed, ver. 2; mourning on that account, ver. 3; that they will be dispersed, vers. 4, 5; that those who have not falsified will be accepted, ver. 6; concerning those who have falsified the external of the Word, who are Edom, that they will perish by the things falsified, vers. 7, 8; that there is nothing of the truth left, vers. 9-13; their utter ruin, vers. 14-18; concerning the last judgment on them, and concerning their being cast down into hell, vers. 19-22; concerning those who pervert the knowledges of the truth, who are Damascus; that thereby the doctrine of the truth is destroyed, vers. 23-26; that they will perish, ver. 27; concerning those who pervert the knowledges of good, who are Arabia; that through reasonings they have destroyed the knowledges of good and truth, vers. 28-30; their destruction, vers. 31-33; the falsification of doctrine, which is Elam; that the falsities of their

doctrine will be dispersed, vers. 34-36 ; that they will perish, vers. 37, 38 ; except those who have not falsified, ver. 39.

CHAP. L. Concerning those who have adulterated and falsified the goods and truths of the church, who are Babel and Chaldæa ; that they have no longer any good and truth, vers. 1-3 ; that those who on account of a want of good and truth are in ignorance in respect to them, will be brought to the Lord, vers. 4-7 ; that they will leave Babel, ver. 8 ; that Babel will perish, vers. 9, 10 ; because they have vastated the church, ver. 11 ; that it is destitute of all truth, vers. 12, 13 ; their destruction at the time of the judgment, vers. 14-16 ; because it [Babel] has destroyed the church, ver. 17 ; that after the destruction of Babel, a new church will be established, which will be acceptable to the Lord, vers. 18-20 ; that Babel will be destroyed because it is opposed to the Lord, vers. 21-24 ; that they will be utterly destroyed, vers. 25-30 ; on account of their love of ruling, vers. 31, 32 ; because they do not desist from corrupting the church, which the Lord establishes and redeems, vers. 33, 34 ; that all things belonging to them from the first to last have been destroyed through falsities, vers. 35-38 ; that dreadful falsities and evils are with them, vers. 39, 40 ; the last judgment on them, vers. 41-46.

CHAP. LI. Concerning those who through traditions or reasonings originating in the natural man have perverted the truths and goods of the church, who are meant here by Babel. That with them all the truths of doctrine will be destroyed, vers. 1-4 ; that the

Jewish church is of such a quality, and is opposed to the Lord, ver. 5 ; [a warning] to beware of such, ver. 6 ; that those who are there are vastated by such things, and do not desist, vers. 7-10 ; that they pervert the truths and goods, which they have in abundance, vers. 11-13 ; that they have the Word to enable them to be wise, but that they falsify it, vers. 14-18 ; that while they are undergoing the judgment held by the Lord, all things belonging to them from first to last will be dissipated ; vers. 19-23 ; that ruin will overtake them, because they have destroyed everything of the church, vers. 24-26 ; that they will eagerly embrace falsities of every kind, vers. 27-29 ; that they will no longer have any power therefrom, vers. 30-32 ; that the last time of the church is at hand, ver. 33 ; that they will perish because they have corrupted the church, vers. 34-40 ; that their destruction is [being prepared] by mere falsities, vers. 41-44 ; [a warning] that those who are of the church should not come near them, lest they perish together with them, vers. 45-50 ; that they cannot resist, howsoever they have confidence in themselves, vers. 51-53 ; that those who trust in their own falsities, will be of no consequence, and will be destroyed, vers. 54-58 ; that this is said to those who in the church are captivated by such, and have become a Babel, vers. 59-61 ; that they will be cast into hell, vers. 62-64.

CHAP. LII. After the Jewish church, through traditions or reasonings from falsities, has been utterly desolated, as to all truths and goods, vers. 1-7, the church was destroyed so that

nothing of it remained, vers. 8-11 ; the destruction of all things of the church in general and in particular is described, vers. 12-23 ; that they could no longer be taught from the Word, vers. 24-27 , their quality, vers. 28-30 ; concerning the beginning of the establishment of the church, vers. 31-34.

LAMENTATIONS.

CHAP. I. Concerning the church and its doctrine from the Word, which formerly exercised rule, but now is in bondage and desolate, vers. 1-3; that all its goods and truths are perverted, vers. 4, 5; it has no power against the hells, ver. 6; that all things of the church are desolated, and that the church thence is in evils and falsities, vers. 7-11; its grief on account of the desolation, vers. 12-16; that there is no help from heaven, vers. 17-22.

CHAP. II. That inasmuch as all the truths and goods were destroyed, that church has been rejected by the Lord and condemned, vers. 1-9; the grievous mourning of the church on account of the desolation, vers. 10-12; that it has no conjunction with the Lord, because it is wholly perverted, and thence rejected, vers. 13-15; that evils prevail, vers. 16, 17; the lamentation of the church on account of its desolation, vers. 18-22.

CHAP. III. A description of the Lord's combats with the hells, which were chiefly from the Israelitish and Jewish church, with despair, because all were in evils and falsities, thence, and against Him: an invocation of the Father that He may not be forsaken, and that He may conquer and subjugate those hells; these are the general contents of this chapter, vers. 1-66.

CHAP. IV. That holy truths and goods were turned into falsities, vers. 1-3 ; insomuch that there was a want of all of them, ver. 4 ; that their spiritual things had become infernal, vers. 5-8 ; that the affections of truth had become lusts of the false, vers. 9, 10 ; that they were against the Lord, ver. 11 ; that they have falsified the truths of the Word, vers. 12-14 ; that the church was impure, ver. 15 ; that by reason of self-intelligence the Word was rejected, vers. 16, 17 ; that nothing of the church was left, and therefore their destruction took place, vers. 18, 19 ; that the Lord was rejected, ver. 20 ; that the external of the church also was vastated, vers. 21, 22.

CHAP. V. A lamentation to God, that everything of the church was failing, vers. 1-5 ; through falsities and evils, vers. 6-9 ; that they have become infernals, vers. 10-18 ; a prayer to the Lord that the former church may be restored, vers. 19-22.

EZEKIEL.

CHAP. I. A prophecy concerning the Lord as to the Word, vers. 1-3; the external Divine sphere of the Word, ver. 4; a representative of it, similar to a man, ver. 5; the conjunction of the celestial and spiritual things which are there, ver. 6; the quality of its natural, ver. 7; the spiritual and celestial of the same, which are conjoined, vers. 8, 9; the love of spiritual good and truth, and the love of natural good and truth; their distinction and union, vers. 10, 11; that there is a turning or aspect of all things towards one, ver. 12; the sphere of the Word from Divine Good and Divine Truth, whence there is the life of the Word, vers. 13, 14; the doctrine of good and truth acting as a one with the Word, vers. 15-21; the Divine above the Word, and in it, vers. 22, 23; that it is the Divine Truth, and the influx thereof, vers. 24, 25; the Lord above the heavens, ver. 26; the Divine Love and the Divine Truth appertaining to Him, vers. 27, 28.

CHAP. II. The Word from the Lord to the prophet, vers. 1, 2; concerning the Jewish church, that it did not receive the Word, vers. 3-5; that it was against the Word and against the Lord, vers. 6, 7; that everywhere in the

Word there is a lamentation on these subjects, vers. 8-10.

CHAP. III. That he [the prophet] should imbibe the Word, which in itself is delightful, vers. 1-3; that he should teach those among whom the Word is, who therefore might live according to the Divine commandments, but do not; which would have been different had the Word been with others, vers. 4-7; that he should not fear their obduracy, vers. 8, 9; but should teach them, vers. 10, 11; it was perceived that the state of the church is totally changed in respect to the Word and in respect to doctrine thence, vers. 12, 13; that he was indignant because it was so, vers. 14, 15; but [that it was] for the purpose that he might represent the Word, vers. 16, 17; that he would be guilty if he did not reveal their falsities and evils, and not guilty if he did reveal them, vers. 18-21; that this should be done according to the literal sense, which he was to explain, vers. 22-23; that he should not speak from himself, but from the Lord, vers. 24-27.

CHAP. IV. A representation of the perverted church within the church. That he [the prophet] should represent the falsities of the church, and their siege of the church, vers. 1, 2; that he should represent their hardness of heart, by virtue of which they do not fear, ver. 3; and also the siege of the church by the falsities of evil and the evils of the false, vers. 4-8; that he should represent the falsification and the adulteration of the literal sense of the Word, vers. 9-16; whereby everything appertaining to the church has perished, ver. 17.

CHAP. V. It is represented in what manner they have destroyed the literal sense. That they have partly adulterated, partly falsified, and partly forsaken the literal sense; that they will falsify it [still more], vers. 1, 2; that they will profane all the truths of the church, vers. 3, 4; because more than others they have perverted the truths of the church, vers. 5-7; that falsities destroy goods, and evils truths, inso-much that nothing of good and truth remains, vers. 8-10; and because they have destroyed the church by profanation, that they shall perish, as was stated above, vers. 11, 12; that subsequently the church will be established among others, ver. 13; after all things of the Word, of doctrine, and of the church, had been previously consummated by things profane, by evils, and falsities, vers. 14-17.

CHAP. VI. To all those in the church who are in the love of evil and thence in falsities. That they will perish from falsities, vers. 1-3; that all worship out of truth and good is destroyed, because the evil and the false only are there, vers. 4-6; that those who depart from evils and falsities will not perish, vers. 7-10; a lamentation thereon, vers. 11; that all who are in evils and falsities will be destroyed, vers. 12-14.

CHAP. VII. Concerning the last judgment; that they will be destroyed at the day of the last judgment, vers. 1-4; that this will take place when the Lord comes, vers. 5-13; that then they will perish through their evils, falsities and profane things, vers. 14, 15; that some will be left, vers. 16; but they also will

not have the truth and good, vers. 17-19; that they will draw near to those who have perverted all things of the church, vers. 20-22; concerning the falsification of the Word, vers. 23, 24; that they cannot repent, because they cannot be led away from evils and falsities, vers. 25-27.

CHAP. VIII. Concerning the profanation of what is holy. The Lord was represented in respect to Divine love, vers. 1, 2; and it was shown in what manner they have profaned the holy [essence] of the Word, vers. 3, 4; namely, that they have separated themselves from what is holy in the worship of the church, vers. 5, 6; that devilish loves have perverted the ultimate sense of the Word, vers. 7-10; that they have instituted a worship in accordance with these loves, vers. 11, 12; by adulterating all things appertaining to good, vers. 13, 14; and worshipping the devil instead of the Lord, vers. 15, 16; that they have shut against themselves the way to all mercy, vers. 17, 18.

CHAP. IX. Concerning the visitation and the judgment on those who are of the church. Concerning the exploration of their quality in respect to the Word, vers. 1-3; concerning the separation of the evil and the good, ver. 4; concerning the destruction of those with whom there is nothing of good and truth, vers. 5, 6; concerning the judgment on the evil, vers. 7; no compassion, because there is nothing but what has been profaned, vers. 8-11.

CHAP. X. The establishment of the church through the Word, and the doctrine thence, described. The Divine spiritual of the Word, and what therein forms the church, described,

vers. 1, 2 ; that the internal and the external of the church is thence full of the Divine, vers. 3-5 ; that the doctrine thence is Divine, vers. 6-8 ; concerning the doctrine out of the Word, which inwardly is spiritual, vers. 9, 10 ; that it should act in unity with the Word, ver. 11 ; that it is full of Divine truths, vers. 12, 13 ; that it is such inwardly and outwardly, vers. 14, 15 ; that the doctrine is out of the Word, vers. 16, 17 ; the Lord's influx thence into the church, vers. 18-20 ; the conjunction of all things of the Word, and life thence derived, vers. 21, 22.

CHAP. XI. Concerning the falsified doctrine. The beginning of the perversion of the church through falsities ; the pot there is doctrine, and the flesh is the people, vers. 1-3 ; through the falsifications of the truth of doctrine, vers. 4-7 ; that it will be still worse, and that through the things falsified they will perish, vers. 8-11 ; because they will pervert all things, ver. 12 ; that all who are in falsities shall be dispersed, and that the church will consist of few, vers. 13-16 ; that a new church will be established by the Lord, which will be in truths from Him, vers. 17-20, at the very time while the former church is being destroyed, ver. 21 ; that the Word will enlighten the new church, vers. 22, 23 ; this was disclosed to those who are in spiritual captivity, vers. 24, 25.

CHAP. XII. Concerning the vastation of the church, and the fulfilment of the prophecy. That they are against the Lord and the Word, vers. 1, 2 ; it is represented that the church has departed from them, on account of the Word

having been falsified as to the literal sense, inso-much that there is no longer any church, vers. 3-12 ; that they have destroyed the principal truths through reasonings originating from the natural man, ver. 13 ; and thereby the remaining truths, so that there is but little remaining, vers. 14-16 ; that it is not known what good and truth are, vers. 17-20 ; that the Lord's advent will not be delayed, vers. 21-25 ; that it is in vain to say, that the prophetical parts of the Word concerning the Lord will be fulfilled only at a very distant period, vers. 26-28.

CHAP. XIII. Concerning the falsified doctrine of the church. Concerning those who devise or falsify doctrine from self-intelligence, vers. 1-3 ; in the day of judgment they are found wanting, vers. 4, 5 ; they declare that a thing is the Word of the Lord, when yet it is not, vers. 6, 7 ; they will be excluded from the church, vers. 8, 9 ; that they interpret falsely the truths of the Word, vers. 10-12 ; that they will be destroyed, vers. 13-15 ; that they have no protection against the hells, ver. 16 ; concerning the affection of falsifying, ver. 17 ; that from them came persuasions of the false, by which they lead astray, vers. 18, 19 ; that they will perish, and that those will be protected who do not suffer themselves to be led astray, vers. 20-23.

CHAP. XIV. That those who depart from the worship of the Lord have no enlightenment from the Word, vers. 1-4 ; that the church is of such a quality, ver. 5 ; that unless they become converted, they cannot be enlightened in the truths from the Word, vers. 6, 7 ; and that the church will be desolated, ver. 8 ; until it shall have

nothing more of the doctrine of truth, vers. 9, 10 ; that they should not turn aside but acknowledge the Lord, ver. 11 ; that when there is no longer any truth and good in the church, intercession will not avail in the least, vers. 12-14 ; neither will intercession avail, when evil lusts shall have taken possession of the church, vers. 15, 16 ; the case is the same when falsities shall have taken possession of it, vers. 17, 18 ; and also when the adulteration of good shall have done so, vers. 19, 20 ; when all these things shall have taken possession of the church, then another church is about to be established, on which the Lord will have mercy, vers. 21-23.

CHAP. XV. That there is no longer any spiritual good, vers. 1-3 ; none in the least, since it has been totally corrupted by an evil love, vers. 4, 5 ; that they are of such a quality in the church, ver. 6 ; that they will perish by an evil love, and that thus there will be no church with them, vers. 7, 8.

CHAP. XVI. Concerning the successive state of the Jewish church ; that nothing is hers but what is false and evil, vers. 1, 2 ; that from the beginning, that church was forsaken by the Lord, because it was without anything pertaining to the church, vers. 3-6 ; that after a time truths and goods of every kind and species were given to it through the Word, and that thus evils and falsities were removed, vers. 7-12 ; wherefore it might have been in a state of intelligence vers. 13, 14 ; that it has falsified all things belonging to the Word, vers. 15-20 ; that it has extinguished truths and goods, and become as it was in the beginning, vers. 21, 22 ; that it has

changed truths into falsities, vers. 23-25, through the scientifics of the natural man, through traditions, and through reasonings therefrom, vers. 26-28 ; at last by profaning them, vers. 29, 30 ; that it has exalted itself above all, ver. 31 ; that it has obtruded its falsities upon others, vers. 32-34 ; that they will utterly perish through the falsities, whereby the truths of the Word have been destroyed, vers. 35-42 ; that thus they will become as they were in the beginning, vers. 43-45 ; that the like has happened to the Israelitish church, but in a less degree, vers. 46-52 ; that nevertheless the church in general is to be restored, vers. 53-55 ; that everywhere it is better than in the Jewish church, vers. 56-58 ; that a new church shall be established among others, vers. 59-63.

CHAP. XVII. In what manner the ancient church was established by the Lord, and of what quality it became among the Jewish nation : the eagle is the understanding, and Lebanon the rational of the church. That those who were in the faculty of understanding were brought to the church, vers. 1-3 ; that they were brought into the Lord's spiritual church, and instructed, vers. 4, 5 ; that they became the church, ver. 6 ; that others succeeded who had not the rational of the understanding, of whom the church was to consist ; to them all Divine truths were given, because they had the Word, vers. 7, 8 ; but that these wholly rejected all things of the church, so that they could not help being devastated of them, vers. 9, 10 ; that they have destroyed them through reasonings originating from the natural man, vers. 11-13 ; with the exception still of a

few, ver. 14; who nevertheless were external natural men without any internal, vers. 15, 16; wherefore they have destroyed those things which belonged to the church, vers. 17, 18; that they will perish through reasonings originating in the natural man, and therefore will be dispersed, vers. 19-21; that the Lord in their stead will establish a new church among others, vers. 22-24.

CHAP. XVIII. It is said that if the fathers are evil, their offspring also are evil, vers. 1, 2; that the offspring, however, are not condemned on account of the father, but every one on his own account, vers. 3, 4; that there are some of that offspring who do not commit evils, nor act contrary to the goods and truths of the church, and that these are saved, vers. 5-9; on the other hand, that the offspring who commit evils, or act contrary to the goods and truths of the church, are condemned, vers. 10-13; but that he who does not act thus is saved, vers. 14-17; but that the fathers are condemned, ver. 18; that every one is dealt with according to his deeds, vers. 19, 20; that the impious, who becomes converted, is saved, vers. 21-23; and that the pious, if he becomes impious, is condemned, ver. 24; that both the former and the latter [judgment] are according to the Divine justice, vers. 25-29; an exhortation that they should become converted, because the Lord desires the salvation of all, vers. 30-32.

CHAP. XIX. That the first principle of the church with the fathers of the Israelitish nation was destructive of all things of the church, vers. 1, 2; that the nation in like manner was destructive of all things of the church, ver. 3; that

they were external natural men, and in opposition to all things of the church, and therefore they became perverted and were destroyed, vers. 4-8; and that afterwards, through reasonings from the natural man, they became fully such, ver. 9; that the ancient church was in Divine truths, vers. 10, 11; but that in the Israelitish and Jewish church all Divine truth was perverted and rejected, vers. 12-14.

CHAP. XX. Concerning the successive states of the Jewish church. That those who are of the Jewish church worship the Lord with the lips and not with the heart, vers. 1-3; concerning the first of them, or their fathers, ver. 4; that they worshipped other gods, and did not depart from them, howsoever admonished because they were external natural men; these things are said concerning those in Egypt, vers. 5-9; that they were let into temptations, and then instructed; also concerning the conjunction of the Lord with the church, vers. 10-12; that even thus they could not be brought to the worship of the Lord, ver. 13; that although they were such, they were not cast off, vers. 14-17; that their offspring were in like manner instructed, vers. 18-20; that they in like manner condemned all things of the church, vers. 21-24; wherefore they had different representatives from the former good representatives, because they had profaned them; these things are said of those in the desert, vers. 25, 26; that after they had been introduced into the land of Canaan, they all worshipped other gods, vers. 27-29; that they profaned holy things, vers. 30, 31; that they shall be cast out of the church,

because from the beginning, they had been such, vers. 32-36 ; that they will not return to the church, but will be among the profaners of the holy things of the church, vers. 37-39 ; that a new church will be established which will worship the Lord, vers. 40-42 ; who will acknowledge their evils, and at the same time the Lord's mercy, vers. 43, 44.

[N.B. *The remaining five verses of Chap. XX., according to the English division, are considered by the author as the first verses of Chap. XXI., and must be referred to accordingly.*]

CHAP. XXI. That the church has perished on account of falsities. Concerning the external or natural church, that it can be in the light of truth, vers. 1, 2 ; that it is destroyed by an evil love, vers. 3, 4 ; that it is the Jewish nation, which is treated of, vers. 5-8 ; that they will all perish through falsities of evil, vers. 9, 10 ; grief of the doctrine, vers. 11, 12 ; destruction through the interior falsities of evil, vers. 13-16 ; grief of the church that they cannot be converted, vers. 17, 18 ; that through falsities still more interior, all the remaining things will perish, vers. 19-22 ; that destruction will come through reasoning from falsities, and yet they will have some worship, but from those falsities, vers. 23-27 ; that their worship is empty, vers. 28, 29 ; that the end of that church will be, when the Lord comes, vers. 30-32 ; that the like will take place with those who have falsified the literal sense of the Word, vers. 33, 34 ; that they will be cast into hell, vers. 35-37.

[N.B. *The first five verses referred to in Chap. XXI. above, are in the English division con-*

sidered as the last five of Chap. XX. Ver. 6 above will therefore answer to ver. 1 of the English division; and ver. 37 to ver. 32.]

CHAP. XXII. Concerning the church which adulterates the truths and goods of doctrine, vers. 1, 2; that it draws nearer to the end, vers. 3-6; that they destroy thereby the truths and goods, vers. 7-9: that they have been guilty of various adulterations of truth and good, vers. 10-12; that they are being destroyed, vers. 13-16; that falsities and evils of every kind have been commingled with truths and goods, vers. 17-22; that the truth of the Word has been adulterated, vers. 23-25; that its good also has been adulterated, ver. 26; in like manner what remained, which, although it consisted of falsities and evils, nevertheless has been made to appear as truths and goods, vers. 27-29; that nothing was left, ver. 30; that they will perish in hell, ver. 31.

CHAP. XXIII. Concerning the church which is in truth, and the church which is in good; that there are two churches, one in truth, which is Samaria, and the other in good, which is Jerusalem, vers. 1, 2; that both are external natural, and in the beginning perverted, vers. 3, 4; that Samaria has falsified the truths of the Word through reasonings from scientifics, vers. 5-8; that thus it was corrupted, vers. 9, 10; that Jerusalem in like manner has falsified truths, vers. 11-13; and that she has moreover adulterated goods by various means, vers. 14-17; that thereby she has separated herself from the Lord, ver. 18; and through the scientifics of the natural man has further defiled those goods,

vers. 19-21 ; that in the day of judgment they will utterly perish, vers. 22-25 ; that thus the truths and goods of the church will no longer be perverted, vers. 26, 27 ; they shall be in hell, where there is nothing but evils and falsities, vers. 28-31 ; that they are also in the falsification of all truth, vers. 32-34 ; and indeed because they have denied the Lord, ver. 35 ; that they have destroyed all the holy things of the church, vers. 36-39 ; that they gloried before others on account of their possessing the Word and the holy things of the church, vers. 40-42 ; notwithstanding their being merely falsified and adulterated, vers. 43-45 ; that falsities and evils will destroy all things of the church among them, and that they will be separated so as no longer to lead [others] astray, vers. 46-49.

CHAP. XXIV. Concerning the end of the church with the Jewish nation, vers. 1, 2 ; that truths with goods were given to them through the Word, and also the Divine presence, vers. 3-5 ; that filthiness is among them, on account of the adulteration and profanation of truth and good, vers. 6-8 ; that the Lord toiled with all His might, in order that they might become better, vers. 9-12 ; but it could not be done, ver. 13 ; wherefore they will die amid their profane things, ver. 14 ; that everything of the church will be taken away from them, and that yet they will not grieve on that account, vers. 15-17 ; that this will happen when the Lord comes into the world, vers. 18, 19 ; that then He will destroy everything belonging to the worship of that church, and there will be no grief on that account, vers. 20-23 ; that when the Lord comes,

those will be instructed who shall be brought to the new church, vers. 24-27.

CHAP. XXV. Against those who are in the literal sense of the Word, and who pervert the truths of religion through such things as do not belong to religion, who are the sons of Ammon, vers. 1, 2 ; on account of their wondering at the destruction of the church, that they shall not know truths, vers. 3-5 ; because they rejoiced at this, that they shall pervert truths, vers. 6, 7 ; especially also when they pervert the goods of the church, vers. 8-11 ; concerning those who destroy the external of the Word and of doctrine, that they also for the same cause will be rejected, vers. 12-14 ; concerning the desolation and the destruction in the day of judgment of those who desolate the church through falsities of faith, vers. 15-17.

CHAP. XXVI. Concerning the church as to the knowledges of truth, which is Tyre ; that they imagine that all things of the church consist in knowledges, vers. 1, 2 ; that falsities are produced thereby, which will destroy the ultimate things of doctrine, vers. 3, 4 ; that these things are destroyed by scientifics, which also destroy the affections of truth, vers. 5, 6 ; that the numerous reasonings from the natural man will destroy all truths, and give birth to self-intelligence, vers. 7-12 ; thus all affection of spiritual truth will perish, so that nothing of the church will remain any longer, vers. 13, 14 ; that perdition in hell will be theirs, whence terror will invade the rest, vers. 15-18 ; when they are cast into hell, the knowledges of truth are open to those in heaven, and to those in the church, vers. 19-21.

CHAP. XXVII. The church as to the knowledges of truth, which is Tyre, further treated of, vers. 1, 2 ; that the Ancient Church was in possession of the knowledges of truth and good of every kind and species, and thereby had intelligence, vers. 3-9 ; the truths whereby it was defended, vers. 10, 11 ; the ways and means by which they acquired and communicated all these knowledges, vers. 12, 13 ; the science, intelligence, and wisdom they acquired by means of them, vers. 14-20 ; the Divine worship originating therefrom, vers. 21-23 ; truths and goods of every kind, and consequently everything of the church acquired by their means, vers. 24, 25 ; that these knowledges perished through the natural sciences, vers. 26-29 ; a lamentation over the destruction of those [signified by Tyre], vers. 30-34 ; and that it is the outward appearance of hell, vers. 35-36.

CHAP. XXVIII. Inasmuch as those who from knowledges alone imagine themselves learned, say in their heart that by themselves they are most intelligent, vers. 1-5, that therefore they will falsify all the knowledges of truth ; whereby they will perish, vers. 6-10 ; concerning learning from the Word, ver. 11 ; that from the Word they had all the truths and goods of heaven and the church, ver. 12 ; that thence they were at first in intelligence, but afterwards their intelligence was dissipated by conceit, vers. 12-18 that natural love consumed all things of the church, whence came their perdition, vers. 19, 20 ; concerning the understanding of the truth, which is Zidon, which will perish through falsities, vers. 21-23 ; their destruction, lest the church

should be further corrupted, ver. 24 ; that a new church will have its rise, after the former has been condemned, vers. 25, 26.

CHAP. XXIX. Concerning the natural man, who will trust solely to his scientifics in things Divine, vers. 1-3 ; that such men, by an application of their scientifics to falsities, will pervert the truths of the church, vers. 4, 5 ; since truths are thus perverted, all power inherent in truth, is destroyed with these men, vers. 6, 7 ; and that every truth will be utterly laid waste, until they no longer shall have any truth, vers. 8-12 ; that nevertheless something of the church will be established among those who are natural, and who are in scientifics, vers. 13-16 ; that reasonings out of the scientifics of the natural man will not destroy with them the knowledges of the truth, vers. 17, 18 ; but that reasonings originating from the natural man do destroy [these knowledges] with those who trust solely to scientifics, and who have perverted the truths of the church, vers. 19, 20 ; that the truths of doctrine shall be with those who belong to the church which the Lord is about to restore, ver. 21.

CHAP. XXX. Concerning the Lord's advent, when all things of the church shall have been destroyed through scientifics of the natural man, vers. 1-5 ; that all those who put their trust in them will then perish through evil loves, vers. 6-9 ; that these men will destroy the truths of the church through reasonings originating in the natural man, and in falsities, until these truths shall be nothing else but falsities, vers. 10-12 ; that all things which belong to the science of the natural man, out of every depart-

ment, shall become hell, vers. 13-19 ; that these men will have nothing of the truth, consequently no power whatever, vers. 20-23 ; that this will take place through reasonings originating in the natural man, vers. 24-26.

CHAP. XXXI. Concerning the natural man who is in scientifics, vers. 1, 2 ; that in the Ancient Church the rational [mind] flourished from scientifics of every kind, in so far as the Divine things of the church were confirmed thereby, whence they had spiritual intelligence, vers. 3-9 ; that the conceit of self-intelligence, whence arises the confidence in human learning, altogether hurled down that church from intelligence, and deprived them of all the truths of the church, vers. 10-13 ; that lest they should cause further corruption, they were cast into hell, ver. 14 ; that they are shut up there, lest by persisting in their falsifications they should scatter their falsities further around, vers. 15-18.

CHAP. XXXII. A lamentation over those who through the sciences have perverted the holy things of the church. That they pervert all the truths of the church, vers. 1, 2 ; that they lapse into all the falsities of evil, insomuch that they no longer see what good and truth are, vers. 3-8 ; that those who are outside the church are horrified at their falsities, vers. 9, 10 ; that through reasonings originating in the natural man they destroy all things of the church, vers. 11, 12 ; that they will be cast into hell, lest they should further corrupt truths among those who are in the affection of the truth, vers. 13-16 ; that in hell they will be together with those who have profaned the holy things of the Word, vers.

17-23 ; also with those who have falsified the truths of doctrine, vers. 24, 25 ; and with those who have falsified the literal sense of the Word, vers. 26-30 ; that all these things shall be with those who through sciences have perverted the holy things of the church ; that thus they shall be separated from those who are of the church, lest they should persecute these, vers. 31, 32.

CHAP. XXXIII. Concerning those who teach and those who are taught. Those who are instructed by a religious teacher about falsities, and do not take warning, perish, vers. 1-5 ; if the religious teacher does not inform them concerning falsities when he sees them, he perishes, vers. 6, 7 ; the same is the case with every one who teaches doctrine, if he teaches and his teaching is not heeded, or if he does not teach, vers. 8, 9 ; in this wise they will now be taught in the church, so that they may turn themselves, because the Lord desires the salvation of all, vers. 10, 11 ; if the wicked become good, then his evil is forgiven ; but if the good become wicked, then his good is not regarded, vers. 12-16 ; that these things are Divine justice, vers. 17-20 ; that the perverted church declares that they are the church, because the Word is among them, when nevertheless they falsify it, worship another God, and do evil, vers. 21-26 ; and when nevertheless they shall perish from falsities of evil, vers. 27-29 ; although they hear the Word, and are in the exercise of external worship, vers. 30-33.

CHAP. XXXIV. Concerning teachers who have respect only to their own good, and not to the good of the church, vers. 1-4 ; which is the

reason why those who are of the church lead a bad life, vers. 5, 6; that since they are such, everything of the church will be taken away from them, vers. 7-10; that when the Lord comes into the world He will gather together the church, and teach it Divine truths, vers. 11-16; that He will separate from among its members those who are evil, vers. 16, 17; that the bad pastors destroy everything of the church, vers. 18-20; and corrupt the simple, ver. 21; that when the Lord comes He will teach and save these, vers. 22-25; that He will not only teach them, but also protect them from falsities; and that they will acknowledge Him, vers. 26-31.

CHAP. XXXV. Concerning the falsities of faith. That among them every truth of faith perishes through falsities, vers. 1-5; that thereby the Word is falsified, even until nothing remains but the false, vers. 6-9; that they declare that the church is with them, ver. 10; that they speak against the church and against the Lord, vers. 11-13; that when the church will take its rise they shall be laid waste as to everything pertaining to the Word, vers. 14, 15.

CHAP. XXXVI. Concerning the perverted church in general. That it has been destroyed by evils and falsities, vers. 1, 2; because it has been corrupted even to its ultimate things; that those who are corrupted will perish, vers. 3-7; that a new church will be established by the Lord, which will be in truths and goods, vers. 8-12; that the evils and falsities of the perverted church will no longer do her any harm, vers. 13-15; that that perverted church will utterly perish, vers.

16-19 ; that nevertheless it will still be tolerated for the sake of the Word, and because the Lord thereby is made known, vers. 20-23 ; that then a new church will be established, which being delivered from falsities and evils, will be in truths and goods, and will acknowledge the Lord, vers. 24-30 ; that it will reject evils, vers. 31, 32 ; that its intelligence through Divine truths will increase by degrees, vers. 33-36 ; that the Lord will be acknowledged in it, and He Himself will be worshipped, vers. 37, 38.

CHAP. XXXVII. A representation that the church is without any life from good and truth, vers. 1, 2 ; it was foretold that a new church will arise, in which there will be life, vers. 3-6 ; which also came to pass, when that church was first instructed in truths, and thus was fitted for reception, vers. 7, 8 ; and that afterwards it would receive life, vers. 9, 10 ; that this was effected by the Lord when He came into the world, from which time dates the establishment of a new church, vers. 11-14 ; that there would be two churches, the celestial and the spiritual, and both together would be one, vers. 15-20 ; that [the church] will be under the Lord, and that by the Lord both will become one, and that they will be under protection against infernal evils and falsities, vers. 21-25 ; that there will be another church, because the conjunction will be another, vers. 26-28.

CHAP. XXXVIII. Concerning those who are solely in the literal sense of the Word, and thence in worship which is external apart from internal, who are Gog, vers. 1, 2 ; that each and all things of that worship will perish, vers. 3-7 ; that that

worship will overspread the church, and lay it waste, which will thus be in externals apart from internals, vers. 8-16; that the state of the church on that account is changed, vers. 17-19; that hence the truths and goods of religion will perish, and falsities will take their place, vers. 20-23.

CHAP. XXXIX. That those who are only in the literal sense and in external worship, will come into the church; who are Gog, but that they will perish, vers. 1-6; that this will take place when the Lord comes and establishes the church, vers. 7, 8; that this church will then disperse all their evils and falsities, vers. 9, 10; and utterly destroy them, vers. 11-16; that the new church, which is about to be established by the Lord, will be instructed in truths and goods of every kind, and will be endowed with goods of every kind, vers. 17-22; and that the former church will be destroyed on account of evils and falsities, vers. 23, 24; that then the church will be collected by the Lord from all nations, vers. 25-29.

CHAP. XL. Concerning the new church from the Lord after the destruction of the Jewish church, ver. 1; its future quality, vers. 2-5; all things pertaining to doctrine as to celestial good and truth, vers. 6-23; all things of the same as to spiritual good and truth, vers. 24-34; all things of the same as to external good and truth, vers. 35-49.

CHAP. XLI. All things pertaining to the worship of the internal church as to good and truth, vers. 1-26.

CHAP. XLII. All things pertaining to the worship of the external church as to good and truth, vers. 1-20.

CHAP. XLIII. The Word in that church as to its literal sense, vers. 1-11; the worship of the Lord in the same from the good of love, vers. 12-27.

CHAP. XLIV. That all the good of the church and of worship is from the Lord, vers. 1-3; that the Jewish nation has destroyed the church, vers. 4-8; that this nation will not be in that church, vers. 9-14; but others, of whom will be formed the new church, which will acknowledge the Lord; concerning that church, its life, doctrine, worship, and ministry, vers. 15-31.

CHAP. XLV. Concerning that church, that its ultimate things will be holy, vers. 1-5; the sanctity of its doctrine, vers. 6-8; concerning its statutes, vers. 9-25.

CHAP. XLVI. The Lord's influx from Divine Love, vers. 1-3; the worship of the Lord there, vers. 4-24.

CHAP. XLVII. The influx of Divine Good and Divine Truth from the Lord, whence the angels of the three heavens and men derive spiritual life, and whence they receive intelligence and charity, vers. 1-12; the inheritances or partitions of the church and of heaven according to goods and truths in their whole complex, which is according to the tribes of Israel, vers. 13-23.

CHAP. XLVIII. That partition continued, vers. 1-8; for those who are in the third heaven, who are the priests and Levites, vers. 9-20; that the Lord is in the midst of them, vers. 21, 22; the partition or inheritance further continued, vers. 23-29; concerning the knowledges of the above church, which are the introductory truths, vers. 30-34; that this church is the Lord's church, ver. 35.

DANIEL.

CHAP. I. After the church among the Jewish nation had been destroyed, Babel appropriated to itself all things of that church, vers. 1, 2 ; that it was desirous of knowing all things of the church, and of procuring to itself an understanding thereof, which was the beginning of Babel, vers. 3-21.

CHAP. II. A prediction as to the future quality of Babel, vers. 1-2 ; that those who were one with Babel did not know this, vers. 3-11 ; that they were blinded, vers. 12, 13 ; but that by a revelation from the Lord it was discovered to those who were of the church, vers. 14-30 ; the progress of the religious persuasion of the Babylonians now follows : that its rulers at first learned and taught the goods and truths of heaven and the church, and that afterwards they departed thence, so that in the end nothing remained except what had been adulterated, thus only the false and evil ; and that then the Lord would come, vers. 31-35 ; that the Word will at first be taught there according to the truths of doctrine derived thence, vers. 36-38 ; that the church afterwards will become powerful, not from spiritual, but from natural good, ver. 39 ; that all the good and truth through adulterations will at last be changed into evil and falsity, displaying

strength only through some diabolical civil power, vers. 40-43 ; that then the Lord will come, and destroy this religious organization, and that He will establish a church, which will be in Divine truth from Him, vers. 44, 45 ; that the beginning of Babel was, when it worshipped the God of heaven, and esteemed highly the doctrine derived from the Word, vers. 46-49.

CHAP. III. That Babel was revolving in her mind to give up the worship of the Lord for the worship of another god, which is the golden image set up by Nebuchadnezzar, vers. 1, 2 ; that all who were of this description assented, threatening all who disagreed, that they should be cast into hell, vers. 3-7 ; that those rulers who worshipped the Lord did not obey, vers. 8-11 ; wherefore Babel excommunicated and condemned them to hell, together with all the things of the Lord's church, vers. 13-21 ; but that notwithstanding this they sustained no harm, and it appeared manifestly that they were protected by the Lord, vers. 22-25 ; that Babel thereby was constrained to acknowledge and worship the Lord, vers. 26-33.

[N.B. Vers. 31-33 of Chap. III., according to the author's division, answer to vers. 1-3 of Chap. IV., according to the English Bible. Thus in the following Chap. IV., ver. 1 in this work answers to ver. 4 in the English Bible, and ver. 34 to ver. 37.]

CHAP. IV. A prediction as to the future quality of Babel, and whither they were carried by their purposes. That this remained unknown to those signified by Babel, vers. 1-4 ; that it was known to those who were of the Lord's

church, vers. 5, 6 ; that when the above religion would fill a great portion of the earth, they purposed to rule over heaven and the church, vers. 7-9 ; that then they would no longer have any goods and truths of heaven and the church, vers. 10, 11 ; that nevertheless the Word would remain with them, although perverted, vers. 12-14 ; that those who are of the Lord's church would then perceive of what quality those [in Babel] were inwardly, and whither they intended to push their dominion, vers. 15, 16 ; that with respect to the goods and truths of the church they were so stupid as to be no longer men ; and that this was confirmed from heaven, where such beings appeared, vers. 17-30 ; that as yet they were afraid to extend their dominion over heaven and the church, and that in the presence of those by whom they were obeyed, they acknowledged the Lord, vers. 31-34.

CHAP. V. That Babel would profane all things of heaven and the church, vers. 1-4 ; that it was perceived from the Word that this was profanation, vers. 5, 6 ; but that it was not perceived by the leaders who are in that religious persuasion, vers. 7-9 ; that by those who are in the truths of the church, it was confirmed that exalting one's self above the Lord was against the Word, and that holy things were thus profaned, vers. 10-24 ; that there would be an end to this religious persuasion, because there was no longer any good and truth of the church, vers. 25-28 ; that thus everything of the church had there come to an end, vers. 29, 30.

[N.B. Ver. 31 of Chap. V., according to the English Bible, is considered by the author

as ver. 1 of Chap. VI. Accordingly in this work, vers. 2 and 29 of Chap. VI. answer to vers. 1 and 28 in the English Bible.]

CHAP. VI. That the worship of the Lord was considered, even as in the church, vers. 1-4; that a consultation was held, and it was resolved, that they themselves were to be worshipped instead of the Lord, vers. 5-10; when this decree was opposed by those who belong to the Lord's church, it was enacted that they should undergo the punishment [pronounced] by the inquisition, which is the lion's den, into which Daniel was cast, vers. 11-18; nevertheless they were protected by the Lord, so that they did not undergo that punishment, vers. 19-24; but that on the contrary those who had contrived this enormity were cast into hell, ver. 25; and those who continued in the worship of the Lord were saved, vers. 26-29.

CHAP. VII. A revelation concerning the successive changes in the state of the church, vers. 1-3; the first state, while they enjoyed the understanding of the truth, ver. 4; the second, when they applied themselves solely to the study of the literal sense of the Word, ver. 5; the third, when the literal sense of the Word was falsified, and falsity was made to appear as truth, ver. 6; the fourth, when faith alone, which destroyed all things of the church (ver. 7), was confirmed by the literal sense of the Word, ver. 8; that they were judged from the Word, vers. 9, 10; and that this faith [alone] was totally destroyed, ver. 11; and the former were judged according to their life, ver. 12; and the church became the Lord's, vers. 13, 14; a further explanation of these things,

vers. 15, 16 ; that the four successive states of the church are understood, vers. 17, 18 ; that the last state is faith alone confirmed by reasonings, and by the Word falsified, whereby they acquired superiority, vers. 19-21 ; and indeed until the Lord shall institute the church, ver. 22 ; which faith alone had destroyed, vers. 23, 24 ; that this faith also held the Lord Himself in low esteem, ver. 25 ; lastly, that those who are in faith alone will be judged, and that a new church will be established by the Lord, vers. 26, 27 ; thus comes the end, ver. 28.

CHAP. VIII. A prediction concerning the church in respect to charity and faith. Concerning the church which is in faith and charity, and concerning its power, vers. 1-3 ; that it has increased in truths and goods, ver. 4 ; that faith alone utterly destroyed charity, ver. 5 ; that it prevailed by means of reasonings, whereby it dissipated the truths of the doctrine derived from the Word, vers. 6-10 ; that it destroyed the worship of the Lord together with the Divine truths, vers. 11, 12 ; that this happened even to the Lord's advent, vers. 13, 14 ; it was further explained, that this will take place when the Lord shall come, vers. 15-19 ; that faith alone will corrupt the church and hold the Lord in low esteem, vers. 20-25 ; that this will be the end of the church, ver. 26 ; that it will be a sad time, ver. 27.

CHAP. IX. Concerning the Lord's coming, and concerning the end of both churches, the old [Jewish] and the new [the first Christian]. A revelation concerning the end of the church, vers. 1-3 ; a confession concerning the corrupted Jewish church, vers. 4-19 ; a revelation, vers. 20-23,

that after that church has been consummated, the judgment then will come, the Word will cease, and the Lord will glorify His Human, ver. 24 ; that afterwards a new church will be established, but not without difficulty, ver. 25 ; that falsity afterwards will invade that church and corrupt it, ver. 26 ; that a reformation nevertheless will take place, but this [reformed] church also will perish by mere falsities and evils, ver. 27 ; Matt. xxiv. 15.

CHAP. X. The Lord appeared (vers. 1-6), in order to reveal the things which will happen in the New Church to those who are in faith alone, and to those who are in truths from good, who are Michael in that church, vers. 7-21.

CHAP. XI. By the king of the South is understood here the church which is in the truths of faith from the good of charity, and by the king of the North is understood that religious body which is in faith separate from charity ; how the changes succeeded one another, did not appear in the world, but in heaven ; that the church among the Jewish nation will be destroyed, vers. 1-4 ; that a new church will then be established, which will be in faith from charity, ver. 5 ; that charity will be conjoined to faith, but faith will predominate, ver. 6 ; that nevertheless with some charity will predominate, and hence it will be the first [essential] of the church, vers. 7-9 ; that their posterity will contend for faith, and prove victorious, vers. 10-12 ; that faith will grow strong against charity and the faith derived from it, and will overcome it, vers. 13-16 ; that this will be followed by the tenet, that charity springs from faith, ver. 17 ; contro-

versy concerning various passages from the Word on this point, vers. 18–20 ; that they will form a pseudo-tenet of charity, whence there is an appearance of conjunction, vers. 21–23 ; that the confirmations from the Word in favour of charity are falsely explained, and that they have destroyed the faith flowing from charity, vers. 24–26 ; a fraudulent conjunction, vers. 27, 28 ; that faith has broken the fraudulent conjunction, has adulterated the very Word, and thus has destroyed the church, vers. 29–31 ; that many objected, but nevertheless were overruled, vers. 32–35 ; that at length faith alone has prevailed, a [system of] religion which destroys all fear of God and the whole church, vers. 36, 37 ; that it will worship a God different from the Lord, vers. 38, 39 ; that faith flowing from charity has thus been subjugated, vers. 40, 41 ; that nevertheless there will remain [some] who believe the Word in simplicity, ver. 41 ; that faith alone will also carry on destruction through reasonings arising from the natural man, vers. 42, 43 ; that when the end comes, those who are sensual natural will eagerly press forward, vers. 44, 45.

CHAP. XII. That near the end a new church will begin, in which the Lord will be worshipped, and the faith of charity will be received, ver. 1 ; that those who are in this faith will then come into heaven, but not the rest, vers. 2, 3 ; that they will become intelligent, ver. 4 ; that these things will take place at the time of the consummation, vers. 5–7 ; that this revelation is from the Lord, vers. 8, 9 ; that not the wicked, but only the good will understand, ver. 10 ; concerning the beginning of this church, vers. 11–13.

HOSEA.

CHAP. I. That the prophet should represent the falsification of the Word among the Jewish nation, vers. 1-3 ; that this profane church will be destroyed when the Lord comes, vers. 4, 5 ; that no mercy can be shewn, ver. 6 ; but the Lord will have mercy on those who will be of His new church, ver. 7 ; when there is no longer anything of the church remaining, vers. 8, 9, that then the new church will increase, and acknowledge the Lord, vers. 10, 11.

CHAP. II. An exhortation to desist from the falsification of the Word ; that otherwise there will be no church, but it will be without goods and truths, as before, vers. 1-4 ; that they will become even as they had been before, when they loved evil and falsity ; but that they are to be withheld, vers. 5-7 ; that they will return to the God Whom they then worshipped, and from Whom they had received good, not knowing that this was from the Lord, ver. 8 ; nevertheless since they did not worship Him, but another god, that the goods and truths will be laid waste, vers. 9-13 ; that those who belong to the new church will be purified by temptations, and prepared, vers. 14-17 ; and that a new church will exist from them, which will acknowledge the Lord, vers. 18-20 ; that then they will receive

all the things of heaven and the church, vers. 21-23.

CHAP. III. Concerning the new church which will be established by the Lord ; that for a long while they will live apart from the truths and goods of the church, but that when the Lord comes, they will be formed by Him into a church, and will acknowledge Him, vers. 1-5.

CHAP. IV. That there is nothing in the church except evil and falsity from the falsified Word, vers. 1-3 ; and because nothing of the law and of doctrine has been left, the church is destroyed, vers. 4-9 ; because they have falsified the Word, that therefore they can no longer understand the truth, but see the false, vers. 10-12 ; that their worship is derived thence, ver. 13 ; shall they not perish on that account ? ver. 14 ; that those in like manner who are in the spiritual church will turn aside into falsities, vers. 15-19.

CHAP. V. That those who have represented the celestial things of the church, [as well as those who have represented] its spiritual and intellectual things, have falsified and adulterated the truths of the Word, vers. 1-3 ; that they cannot return, ver. 4 ; but will all perish, vers. 5-9 ; that they have no longer any understanding of the truth, but instead of the truth they understand the false, vers. 10-14 ; that nevertheless there will be some new [element] of a church, ver. 15.

CHAP. VI. That a new church shall be established, which will acknowledge the Lord, vers. 1-3 ; that this church will understand the truth, vers. 4-6 ; because things perverted are in the

former church, vers. 7-10 ; when the new church will arise, ver. 11.

CHAP. VII. That they have perverted all the truths of the Word and of doctrine, vers. 1-5 ; that they have perverted them through evil loves, vers. 6-10 ; and through the scientifics of the natural man, ver. 11 ; that therefore they cannot be brought back, because they are in falsities, vers. 12-16.

CHAP. VIII. That they have perverted the church, and have turned its goods and truths into evils and falsities, vers. 1-7 ; that through reasonings arising from the natural man they have put off everything of the church, vers. 8-11 ; and also everything of the worship of the church, wherefore they must needs perish, vers. 12-14.

CHAP. IX. That they have falsified the truths of the church, wherefore the church has been corrupted ; and they will be natural men [immersed] in mere reasonings derived from the natural man, vers. 1-3 ; that hence there is no Divine worship, vers. 4, 5 ; that all truth and good is being changed into falsity and evil, ver. 6 ; that in the day of judgment they will perish, vers. 7-9 ; that even their progenitors were of such a character ; since they had no understanding of the truth, so also their posterity have none, although they were instructed, vers. 10-13 ; that their descendants must needs be of a similar description, vers. 14-17.

CHAP. X. That the church which has been desolated as to truth, has a similar worship ; [although] they declare that they have the truth, vers. 1-3 ; that from the heart they worship another God, vers. 4, 5 ; that they will reason

against truths, ver. 6 ; that they shall be cast into hell, where there are such [beings], vers. 7, 8 ; that they will undergo the evils of punishment, but in vain, vers. 9, 10 ; that they have been instructed in truths and goods, and admonished, vers. 11, 12 ; but that still they have persisted in the falsities of evil, wherefore their destruction in the day of judgment, vers. 13-15.

CHAP. XI. That Israel (the Lord) being taken into Egypt, signifies that they were instructed in the first [rudiments] of the church, ver. 1 ; where they were in natural desire and science, ver. 2 ; that they were instructed in knowledges and sciences, vers. 3, 4 ; that after having become spiritual they should no longer be natural, because thus they will lose the truths and their understanding, vers. 5-8 ; but that in consequence of their having been in sciences, they will receive intelligence from the Lord, vers. 9-11.

[N.B. Ver. 12 of Chap. XI., according to the *English Bible*, is considered by the author as ver. 1 of Chap. XII. Therefore vers. 2 and 15 of Chap. XII. in this work answer to vers. 1 and 14 in the *English Bible*.]

CHAP. XII. That the understanding of the Word has been falsified, notwithstanding the Word being the Lord's, ver. 1 ; that falsities will increase through reasonings from the delights of the natural man, ver. 2 ; that the Lord has wrestled with the posterity of Jacob from their infancy, vers. 3-6 ; an exhortation that they should turn themselves, and not falsify the truths, vers. 7, 8 ; that the church has gloried because it is in possession of the Word, and on the strength of its representative worship ; that

they also have always been protected by the Lord, but that nevertheless they have falsified and adulterated those things, vers. 9-15.

CHAP. XIII. That out of self-intelligence they have perverted all Divine worship, and that therefore they will perish, vers. 1-3; when nevertheless the Lord alone is God, ver. 4; that while they were enriched with knowledges from the Word, by reason of their self-glory they forsook the Lord, vers. 5, 6; that thence comes their destruction, vers. 7-9; because there is no longer any truth of the church, vers. 10, 11; that it has been interiorly corrupted, vers. 12, 13; that they will be preserved from destruction, until all the truth of the church will be corrupted, vers. 14, 15.

[N.B. Ver. 16 of Chap XIII., *according to the English Bible, is considered by the author as ver. 1 of Chap. XIV. Thus vers. 2, 3 of Chap. XIV. in this work answer to vers. 1, 2 in the English Bible; ver. 4 answers to ver. 3; vers. 5-7 answer to vers. 4-6; and vers. 8, 9 answer to vers. 7, 8.*

CHAP. XIV. That those will perish who have worshipped another God, ver. 1; an exhortation that they should turn themselves, vers. 2, 3; because salvation cannot be obtained by any other source, ver. 4; that thus they will be received into the church, and be instructed in its truths and goods, vers. 5-7; that falsities will be rejected, ver. 8; that hence they will have an understanding from rational light, ver. 9.

JOEL.

CHAP. I. To all who are of the church, vers. 1-3 ; that the false derived from the sensual man, and afterwards the evil thence, have consumed all the things of the church, ver. 4 ; [an exhortation] to repent, because evil from the sensual man has destroyed the various things of the church, vers. 5-7 ; mourning because of the destruction of the goods and truths of the church, vers. 8-13 ; an exhortation that they should turn themselves, ver. 14 ; and think, that thus the last time will be at hand, when the Lord will come, ver. 15 ; and that everything of the church has been laid waste, vers. 16, 17 ; wherefore, there is lamentation, vers. 18-20.

CHAP. II. That the Lord will come and hold a judgment, vers. 1, 2 ; when the false and evil from the sensual will have destroyed the whole church, vers. 2, 3 ; that the falsity of evil through all kinds of insanities will destroy all things of the church, vers. 4-9 ; that all good and all truth with their knowledges have been dissipated, ver. 10 ; that the Lord will struggle with them, ver. 11 ; an exhortation that they shall turn to Him, and repent and be wise, vers. 12-17 ; that the Lord will restore the church, and will give to it its goods and truths, vers. 18, 19 ; and will remove the falsities of evil, and

thus hell, ver. 20; that their trust will be in the Lord, and in consequence thereof they will enjoy goods and felicities, vers. 21-25; and there will be acknowledgment from the heart, vers. 26, 27.

[N.B. Vers. 28-32 of Chap. II., *according to the English Bible, are considered by the author as making one complete Chap. III. Therefore in this work, vers. 1-5 of Chap. III. answer to vers. 28-32 of Chap. II. in the English Bible; and Chap. IV. answers to Chap. III. in the English.*]

CHAP. III. That the Lord by His Divine will fill with all things those who will be of that church, and will 'vivify them, vers. 1, 2; that the falsities of evil and the evils of the false will dissipate influx in the day of judgment, vers. 3, 4; but that those will be saved who acknowledge and worship the Lord, ver. 5.

CHAP. IV. That then the church will be gathered together, ver. 1; and that then judgment will be held upon those who have dispersed the goods and truths of the church, vers. 2, 3; upon those who are in knowledges alone, and in faith alone, and who thereby have destroyed the truths of the Word and of doctrine, vers. 4-8; the combat of good and truth against evils and falsities at that time, vers. 9-12; that evil then will be consummated, vers. 13-15; that this will take place from the Lord, whom they shall also acknowledge then, and from whom the church will be derived, vers. 16, 17; that the Lord will then teach them the Word, and that the falsifications of the Word will be removed, vers. 18, 19; that then the church will be the Lord's, and be founded on the Word, vers. 20, 21.

AMOS.

CHAP. I. The Lord concerning the Word and doctrine thence, vers. 1, 2; concerning those who pervert the knowledges from the Word which serve for doctrine, who thus turn aside also the good of these knowledges; that they shall perish, vers. 3-5; concerning those who apply the Word to a heretical falsity, that they shall perish, vers. 6-8; concerning those who pervert the knowledges of good and truth, and thereby do violence to the external sense of the Word, vers. 9, 10; concerning those who pervert the literal sense of the Word through falsity, whereby doctrine perishes, vers. 11, 12; concerning those who falsify the truths of the literal sense of the Word, that in the day of combat they do not resist, but corrupt the truth of doctrine, vers. 13-15.

CHAP. II. Concerning those who adulterate the good of the literal sense of the Word, that they corrupt the good and truth of the church, vers. 1-3; concerning those who destroy the celestial things of the Word; that they destroy both its celestial and its spiritual things, vers. 4, 5; concerning those who destroy the spiritual things of the church, that in consequence of this they depart into falsities of every kind, vers. 6-8; that the Lord had thoroughly removed

the falsities of evil, when the church was instituted among them, and they were instructed, vers. 9-11; that nevertheless that church has perverted all things; and that hence it has become like one who is in the possession of the truth and yet is without truth; and thus at the time of judgment it perishes, vers. 12-16.

CHAP. III. That the church was established only with the Israelitish nation, wherefore evils and falsities will have to be examined there, vers. 1, 2; that a church and no church cannot exist together, neither truths and falsities together, without [the latter] being seized [by the former], vers. 3-6; that the Lord will most surely reveal this, vers. 7, 8; for thence it appears in what manner the church is being laid waste, vers. 9, 10; wherefore the truths of the church perish by falsities, ver. 11; and the goods and truths of the Word will be taken away from them, ver. 12; together with all things pertaining to the church, vers. 13-15.

CHAP. IV. Concerning those who pervert the doctrine of the church, that they will also fall into falsities in outermost things, vers. 1-3; that they arrange a worship in externals according to the statutes, which will be similar [to real worship], yet only in the outermost things, vers. 4-6; that some truths will remain, when the rest have become falsities, whence the truths have no power, vers. 7, 8; that afterwards all things of the church have been falsified, ver. 9; and that, lastly, they were profaned through sensual scientifics, which have spread to all things of the church, so that scarcely anything was left, vers.

10, 11 ; an exhortation that they should turn to the Lord, vers. 12, 13.

CHAP. V. A lamentation over the church, that it was successively laid waste, vers. 1-3 ; an exhortation that they should seek the Lord, lest all the things of the church should perish through evils and falsities, vers. 4-9 ; that they reject truths because they are in self-intelligence, vers. 10-13 ; [an exhortation] that they should turn themselves, vers. 14, 15 ; a lamentation over the destruction of the church, and over their ruin, when the Lord comes, vers. 16-20 ; that their worship cannot be acceptable, vers. 21, 22 ; that it will be acceptable if they possess good and truth, vers. 23-25 ; that otherwise they will be deprived of every knowledge of truth and good, vers. 26, 27.

CHAP. VI. Concerning the spiritual church which had been instituted, that it became worse than the religious systems of other nations, vers. 1, 2 ; that it possesses in abundance all things of the church, and that they think nothing about the ruin of the church, vers. 3-6 ; that therefore all things will perish, vers. 7-9 ; insomuch that nothing will remain, vers. 10-12 ; by reason that they have acquired these things to themselves from self, vers. 13, 14.

CHAP. VII. That the church has increased from externals to externals, ver. 1 ; that when externals were corrupted, reparation was made, vers. 2-6 ; when the inmost things were reached, then all things were destroyed, because they were against God, vers. 7-9 ; and against all things pertaining to doctrine, vers. 10-13 ; so that there was no longer any doctrine, vers.

14-16; that the church with all things belonging to it will perish, vers. 17.

CHAP. VIII. That some new [element] of the church will arise, ver. 1; that then will be the end of the old church, vers. 2, 3; when there is nothing but the adulteration of good and truth, vers. 4-6; that therefore they will perish in the day of judgment, vers. 7-10; that then there will be no longer any good and truth, vers. 11-14.

CHAP. IX. Concerning the last judgment upon them, and that nowhere, whithersoever they shall flee, will there be any escape, vers. 1-5, from the Lord, who causes the church to be. ver. 6; that there were also churches before, which have been laid waste, ver. 7; that nevertheless the church will not perish, but that those perish who are in the church, vers. 8-10; that a new church will be instituted, which will acknowledge the Lord, vers. 11, 12; that in it there will be the doctrine of truth and its understanding, vers. 13-15.

OBADIAH.

CONCERNING those who are in self-intelligence, and who pervert the literal sense of the Word, who are Edom ; that they are to be combated, because they imagine themselves more intelligent than the rest, vers. 1-3 ; that they defend falsities through natural light [*lumen*], but that they will perish, and the very falsities with them, vers. 4, 5 ; that they are haughty and conceited, ver. 6 ; that they have no truths, ver. 7 ; that they will perish in the day of judgment, because they have oppressed the church, vers. 8, 9 ; that they destroy the church still more, and that this is their delight, vers. 10-14 ; that ruin will come over them in the day of judgment, vers. 15, 16 ; that a new church will arise, ver. 17, in place of the former church, which has been condemned, ver. 18 ; that the new church will have an understanding of the truth, and those who are in the church will be saved, vers. 19-21.

JONAH.

CHAP. I. Concerning the conversion of the nations, which are Nineveh ; that those who were of the Jewish nation were ordered to teach the Word to the surrounding nations, but they would not, and that thus they would treasure up the Word solely among themselves, vers. 1-3 ; that knowledges with them began to perish, and that nevertheless they lived securely, vers. 4-6 ; that the nations perceived that the state of the church among themselves would be perverted on account of the loss of these knowledges among the Jews, and that these latter were not willing to communicate these knowledges to others beyond themselves, vers. 7-9 ; that they ought to reject those things which came from the Jewish nation because they were falsified, in order that they might be saved, vers. 10-13 ; that they prayed to the Lord for salvation, which was granted them after the falsities from the Jewish nation had been removed, vers. 14-16.

[N.B. Ver. 17 of Chap. I., according to the English Bible, is considered by the author as ver. 1 of Chap. II., which, with the 10 verses of Chap. II. in the English, makes up the 11 verses referred to in this work.]

CHAP. II. A prophecy concerning the Lord's combats with the hells, and concerning His most

grievous temptations then, also concerning His state then ; the three days and nights during which Jonah was in the bowels of the fish, signify the whole duration of the combat with the hells, vers. 1-11.

CHAP. III. That the nations, hearing from the Word of God about their sins that they would perish, after repentance became converted ; and that they were heard by the Lord, and saved, vers. 1-10.

CHAP. IV. That the Jewish nation became very indignant, because salvation was extended to the nations, vers. 1-4 ; a representation that they became exasperated on that account, vers. 5-11.

MICAH.

CHAP. I. Concerning the church as to the doctrine of truth and good. Concerning the Lord's descent out of heaven, and concerning His coming into the world, vers. 1, 2 ; that the state of heaven was then changed, ver. 3 ; that then all the representatives of the church, which were wholly falsified, will be destroyed, vers. 4-7 ; mourning in consequence of this ; and that even those who were in celestial good would be infected, vers. 8-12 ; that hence they also would begin to be perverted, vers. 13-15 ; that these therefore would likewise be deprived of all truth, ver. 16.

CHAP. II. Concerning the thought joined with the intention of doing evil ; that this also is done from the will, vers. 1, 2 ; that the church has thereby become perverted, vers. 3-5 ; that it is no longer of any use to teach, except those who obey, vers. 6, 7 ; wherefore they do evils of every kind, vers. 8, 9 ; that they will perish because they cannot be taught, vers. 10, 11 ; that such things will not befall those who will be of the Lord's new church, vers. 12, 13.

CHAP. III. Concerning the perverted church, that they have destroyed all truths and goods even to the ultimate or last things of the church, vers. 1-3 ; that then they are not heard by the

Lord, ver. 4; that on account of their having perverted all things of the Word and of doctrine, they can no longer see and receive anything of truth and good, vers. 5-7; concerning the Lord as to the Word, that He will point out to them, ver. 8, that they falsify all the truths and goods of the Word, and yet declare that God is with them, vers. 9-11; that therefore the whole church will be destroyed, ver. 12.

CHAP. IV. That a new church will be established by the Lord when He comes into the world, and that it will be formed of the Gentiles, vers. 1, 2; that in that church there will no longer be any falsities and evils, but truths and goods, vers. 3, 4; under the Lord, vers. 5, 7, 10; that those who are in externals will approach, and those who from ignorance are in things not true and not good, vers. 6, 7; that truths and goods will increase among them, vers. 8-10; that falsities will not enter and corrupt, vers. 10-12; that falsities will be destroyed among them, ver. 13; though they infest ever so much, vers. 14.

[N.B. Ver. 1 of Chap. V., *according to the English Bible, is considered by the author as ver. 14 of Chap. IV. In this work, therefore, vers. 1-14 of Chap. V. answer to vers. 2-15 in the English Bible.*]

CHAP. V. Concerning the Lord's advent who is the God of the church, ver. 1; that He will gather together the church, and teach those who are in it, vers. 2, 3; that He will utterly destroy reasonings from falsities, vers. 4, 5; that then there will be salvation in that church, ver. 6; but in the church among the Jewish

nation there will be nothing but falsities of evil, ver. 7; that these will have no power over the Lord's church, ver. 8; and that the Jewish church will perish with all its falsities and evils, vers. 9-14.

CHAP. VI. Against the Jewish nation, that the Lord held out to them every good, vers. 1-4; that he protected them, ver. 5; that the Lord is not addressed by the externals of worship, but by internal things which are those of truth and good, vers. 6-8; that the life of truth and good should be loved, ver. 9; and not the life of falsity and evil, vers. 10, 11; that with these is the falsification of the truth, ver. 12; that they could not be brought back by punishments, ver. 13; wherefore that church had of a necessity to be destroyed and to perish, vers. 14-16.

CHAP. VII. That there is no longer any truth and good in the church, and therefore its last time is at hand, vers. 1-4; that then falsities and evils will combat among one another, and against truths and goods, vers. 5, 6; that then a church will come, which will be in the light of truth from the Lord vers. 7-9; that the old church will be destroyed, ver. 10; that a new church collected from every nation will be restored, ver. 11, 12, when the old church is destroyed, ver. 13; that this new church will be taught and led, vers. 14, 15; that things infernal will be removed from it, vers. 16, 17; that the divine mercy will be in that church, vers. 18-20.

NAHUM.

CHAP. I. Concerning the last judgment upon those who are in evils, vers. 1, 2 ; that by the Divine presence all things are revealed, and that those who are of the perverted church will not endure, vers. 3-6 ; that the Lord protects those who trust in Him, ver. 7 ; but that those who are in falsities and evils will perish, vers. 8-11 ; but that those who are not of the above church, and are in falsities from ignorance, will be accepted, and their falsities removed, vers. 12-14.

[N.B. Ver. 15 of Chap. I., according to the *English Bible*, is considered by the author as ver. 1 of Chap. II. In this work, therefore, vers. 2-14 of Chap. II. answer to vers. 1-13 in the *English Bible*.]

CHAP. II. Concerning the Lord's advent, and concerning a new church from Him, and the protection of that church by Him, vers. 1-4 ; that at the day of judgment those who have destroyed the church will perish, and will be cast into hell with a violent commotion, vers. 4-7 ; that all things of the church will be taken away from them, vers. 8-11 ; that then they will no longer destroy the church and its holy things, vers. 12-14.

CHAP. III. Concerning those who have falsi-

fied and adulterated the Word, that they will perish in hell, vers. 1-4 ; that all their adulterations will be uncovered, and they will perish, vers. 5-7 ; that knowledges and scientifics will not save, because they will be dissipated, vers. 8-10 ; inasmuch as they do not protect, that those [of the church] will perish from falsities of evil, vers. 11, 12 ; howsoever they had confirmed themselves by these knowledges and scientifics, but in vain, vers. 13-17 ; neither will reasonings save, ver. 18 ; that there is nothing sound, wherefore ruin will overtake them, ver. 19.

HABAKKUK.

CHAP. I. Concerning violence and injustice, that what is just and true perishes ; a cry of sorrow from the Lord, and to the Lord, vers. 1-5 ; that the Jewish church has profaned all truths and goods of the Word and of the church, vers. 6-11 ; the Lord's sorrow continued on account of the wicked prevailing over the good and corrupting them, vers. 12-17.

CHAP. II. Concerning the Lord's advent, what will then take place, vers. 1-3 ; concerning self-love, that it increases, and that man on that account deteriorates, vers. 4, 5 ; that he is despised by others, vers. 6, 7 ; and that they pervert the goods and truths of the church, ver. 8 ; that they are in self-intelligence, on the strength of which they become arrogant, vers. 9, 10 ; that they judge only from externals, ver. 11 ; that a curse is upon those who devise doctrine from falsities, vers. 12, 13 ; when the Lord comes, ver. 14, that he who leads others astray, will then be put to shame, vers. 15-17 ; and that falsities then will not profit him anything, vers. 18, 19 ; that this will be when the Lord is in His Human, ver. 20.

CHAP. III. A prediction that the Lord will come into the world, to whom belongs Divine truth and good, vers. 1-4 ; that He will examine

the church, [and find] that there is no church, vers. 5-7 ; that through His Divine truth He will dissipate the falsities of evil, vers. 8, 9 ; judgment upon them, combat with them, their destruction, and hurling down into hell, vers. 10-15 ; grief on account of their state, that there is no longer anything of the church, vers. 16, 17 ; that those who at heart acknowledge the Lord will then be saved, vers. 18, 19.

ZEPHANIAH.

CHAP. I. That all knowledge and understanding of the truth will perish, vers. 1-3 ; that the church will perish, because both as to doctrine and as to worship it is in mere falsities and evils, vers. 4-6 ; that the Lord will come and gather into the church, vers. 7, 8 ; that those who have adulterated the truths of the Word will then perish, and be cast into hell, vers. 9-11 ; that then there will be nothing of the truth left in the church, vers. 12, 13 ; that they will perish by the Lord in the day of judgment, vers. 14-17 ; that they cannot be preserved, ver. 18.

CHAP. II. An exhortation that they should be converted before the Lord comes to judgment, vers. 1-3 ; because then the wicked will perish on account of manifold evils and falsities, vers. 4-6 ; that some then will be saved, ver. 7 ; that those who have adulterated the Word will utterly perish, vers. 8-10 ; that they will perish in order that whoever is able may acknowledge the Lord, ver. 11 ; that those will utterly perish who have falsified the knowledges of truth, through reasonings and scientifics, and have thus destroyed the church, vers. 12-15.

CHAP. III. That everything of the doctrine of truth and good has been perverted, vers. 1-4 ;

that when the Lord comes, He will investigate, ver. 5 ; that the wicked will perish, and be cast into hell, vers. 6-8 ; that then a new church will be formed of those who will acknowledge the Lord, vers. 9, 10 ; that those who are in the falsities of evil will be separated, and that thus a few will be saved, vers. 11, 12 ; that then a new church will be formed of those who will acknowledge the Lord, who will remove evils and falsities from them , which church is treated of, vers. 13-20.

HAGGAI.

CHAP. I. That they believe that the Messiah will come to exalt them to glory, when yet the church among them has been laid waste, vers. 1-4 ; that the Word can no longer teach them, vers. 5, 6 ; that the church cannot be instituted among them, because every one looks to himself, and not to the Lord, vers. 7-9 ; that therefore nothing of truth and good can be received by them, vers. 10, 11 ; that the church will be instituted among those who become wise from the Word, vers. 12-15.

CHAP. II. That the church, when first instituted, was full of truths, but that at this day it is wholly laid waste, vers. 1-3 ; that nevertheless a church will be instituted, vers. 4, 5, when the Lord comes into the world ; that this church will be an interior church, vers. 6-9 ; that the external without the internal is of no use, and still less when the external has been falsified, as in the former church, vers. 10-14, where the truth has been turned into falsity, in which there is scarcely anything of the church, vers. 15-17 ; when nevertheless there are truths in abundance in the Word, vers. 18, 19 ; that all things of the former church will be destroyed, vers. 20-22 ; that the church will be among others, ver. 23.

ZECHARIAH.

CHAP. I. That those who descended from Jacob were instructed in the things of the church from the beginning, but in vain, vers. 1-4; that therefore it has happened to them according to the Word, vers. 5, 6; the successive states of the church are represented even to the end, and what will be the quality of their understanding of the Word, vers. 7-10; it appeared that there was no church, ver. 11; concerning the new church which is from the Lord, vers. 12, 13; that the Lord will institute a new church, after the former church has been fully perverted, vers. 14-16; that He will institute it in the place of the former, ver. 17.

[N.B. Vers. 18-21 of Chap. I., according to the *English Bible*, are considered by the author as the first four verses of Chap. II. In this work, therefore, vers. 5-17 of Chap. II. answer to vers. 1-13 in the *English Bible*.]

CHAP. II. Concerning the new church which is from the Lord. Concerning the falsities of evil which have destroyed the whole church, vers. 1-4; concerning the quality of the church about to be instituted as to truth and good, vers. 5, 6; that it will be greatly multiplied, and that the Lord will be in it, vers. 7-9; that those will be separated and dispersed who have

profaned the holy things, vers. 10-13 ; that the Lord will come, and that those who are about to be of the new church will acknowledge Him, and that He will be with them, vers. 14-17.

CHAP. III. Concerning the new church. That the infernal falsity from the former church will infest the new church which the Lord will establish, vers. 1, 2 ; that this church is in the falsities of ignorance, which will have to be removed, and in their place truths will be imparted, vers. 3-5 ; that they will have the understanding of truth from the Lord in proportion as they retreat from falsities, vers. 6-10.

CHAP. IV. Concerning the enlightenment of the new church by the Lord from the good of love through truth, vers. 1-7 ; that this is from the Lord, vers. 8-10 ; that in this church there will also be truths from a celestial origin, vers. 11-14.

CHAP. V. Concerning the rejection of the Jewish church, because they had totally perverted the church, vers. 1-4 ; that they have destroyed all good, vers. 5-8 ; that they will still further profane its truth, vers. 9-11.

CHAP. VI. Concerning the doctrine of the new church derived from the truths which are from the good of love and charity, vers. 1-7 ; that it will be with those who are in ignorance of the truth, ver. 8 ; a representation that the new church is from the Lord, as well as all the good and truth therein, vers. 9-14 ; that the church will be formed of those who are outside of the church, ver. 15.

CHAP. VII. The Jews were desirous that the

church should be with them after the Babylonish captivity, but that it was not with them, because they did not turn away from falsities and evils, vers. 1-7; that they were told to keep the statutes, but that they did not do so, vers. 8-12; for which reason the church will not be among them, but that they will be dispersed, vers. 13, 14.

CHAP. VIII. That the Lord will institute a church in which there will be the doctrine of truth and good, vers. 1-3, wherein is wisdom and innocence, vers. 4-6; that they shall be brought to that church from all sides, and that this church will acknowledge the Lord, vers. 7-9; that heretofore there was no protection from the falsities of evil which were from hell, ver. 10; that it will be otherwise in this church, wherein truths and goods will continue, vers. 11, 12; that as the former church has perished through the falsities of evil, so this church will abide in truths and goods, vers. 13-17; that it will be in humility, and in the affection for the truth, vers. 18, 19; that it will increase and will be multiplied from all who worship the Lord and love the Word, vers. 20-23.

CHAP. IX. That the new church will be in knowledges from the Word, vers. 1, 2; that those who have knowledges from the Word shall lose them, vers. 3, 4; in like manner those who are in faith alone, vers. 5, 6; that they will perish, lest they should further corrupt the church, vers. 7, 8; that the Lord will come with Divine truth, ver. 9; that after the old church has perished, a new church will be instituted under the Lord, who will reign over it, vers. 10,

11 ; that the Lord will fill its members with truths, and protect them, vers. 12-16 ; that they will be in intelligence, ver. 17.

CHAP. X. That the Lord will spiritually bless those who seek Him, ver. 1 ; that those who have the Word, are in the falsities of evil, and will perish, vers. 2, 3 ; that those who are in celestial good, of whom the church will consist where the Lord is, will combat against the falsities of evil ; so also will those who are in spiritual good, vers. 4-6 ; that they are about to be collected from every religion, and that they are to be taught, vers. 7-10 ; that the Lord will protect them from the falsities which are from hell, ver. 11 ; because they worship the Lord, ver. 12.

CHAP. XI. That all the external of the church has been desolated, vers. 1-3 ; that care should be taken, lest those who are in good be corrupted by them, vers. 4, 5 ; that falsities destroy the church, ver. 6 ; that there are none to lead the people any longer, vers. 7, 8, except those who corrupt, ver. 9 ; that the conjunction of the Lord with them has been broken, vers. 10, 11 ; that the Lord was betrayed by the Jews because He taught them, vers. 12, 13 ; that the conjunction of truth and good has been broken, ver. 14 ; that those who teach and lead corrupt all things of the church through the falsities of evil, vers. 15-17.

CHAP. XII. That the Lord forms the church, ver. 1 ; that nothing of the doctrine of truth will remain in the church, wherefore it will be avoided, vers. 2, 3 ; that there is no longer any understanding of the truth, except with those who

abide in the Word, and who are of the new church, ver. 4, that they will learn then the good of doctrine from the Lord, ver. 5 ; that the Lord through the truths of the Word will destroy then all falsities, lest doctrine should teach anything heterodox, vers. 6, 7 ; that then the church will be [settled] in the doctrine concerning the Lord, ver. 8 ; that all persons or all things which are opposed to that doctrine will then be destroyed, ver. 9 ; that then the new church will arise from the Lord, ver. 10 ; that each and all things of the church will be in mourning, vers. 10-14.

CHAP. XIII. That then the Word will be for the new church of the Lord, ver. 1 ; that both the falsities of doctrine and worship will be utterly destroyed, vers. 2, 3 ; that prophecy will cease, and that the falsity of doctrine will be no more, vers. 4, 5 ; that those among whom the church then is will kill the Lord, with the intention to disperse those who believe in Him, vers. 6, 7 ; that those who are of the desolated church will perish, and that those who are of the new church will be purified and taught by the Lord, vers. 8, 9.

CHAP. XIV. Concerning the Lord's combats against the wicked, and concerning their dispersion, vers. 1-5 ; that then there will be no truth, but that in the Lord there will be the Divine truth, vers. 6, 7 ; that the Divine truth will then proceed from the Lord, vers. 8, 9 ; that truth will be multiplied in the new church, and the falsity of evil will not be there, vers. 10, 11 ; that he who combats against these truths will lay himself open to falsities of every kind, ver. 12 ; that then the destruction of the church will

take place, vers. 13-15 ; that there will then approach to the worship of the Lord, even those from among the nations who are external natural, vers. 16-19 ; that then from the good of charity, from which worship will proceed, there will be intelligence, vers. 20, 21.

MALACHI.

CHAP. I. That the Lord has instituted a church among those who could be in external truth, but are not in external good, vers. 1, 2 ; that all external good has been destroyed, and hence also external truth, vers. 3, 4 ; that although the church is among them, still they do not acknowledge the Lord, vers. 5, 6 ; that they worship the Lord from evil and not from good, vers. 7, 8 ; that their worship therefore is not accepted, ver. 9, 10 ; that those who are outside of the church, worship the Lord, ver. 11 ; but that by those who are within the church, worship is profaned, and that they do not worship the Lord, vers. 12-14.

CHAP. II. That unless the Lord is worshipped, all worship will be perverted and profane, vers. 1-4 ; that by means of the Word it was granted them to have conjunction with the Lord, who is here meant by Levi, vers. 5-7 ; that they have departed from the Word, and thereby dissolved the conjunction, vers. 8-10 ; that they have worshipped another God, whence came profanation, ver. 11 ; wherefore they will perish, ver. 12 ; that therefore their external worship will not be accepted, ver. 13 ; that they have severed themselves from the church, vers. 14-16 ; and have also done so by their calling evil good, ver. 17.

CHAP. III. That the Lord will come into the world, and that He will teach the Word in its purity, vers. 1-3 ; that the church, doctrine, and worship will then be such as they had been with the Ancients, ver. 4 ; that then the Lord will hold a judgment upon all who have adulterated and destroyed the truths of the church, vers. 5, 6 ; that they have done this from the beginning, and do not desist from it, ver. 7 ; nor from the adulteration, which is the cause of their ruin, vers. 8, 9 ; if they had lived according to the statutes, that they would have been in the good of the church, vers. 10-12 ; that they have confirmed themselves in this, that good is of no use and that evil does no harm, because the good and the wicked are treated alike, vers. 13-15 ; it is otherwise with those who trust in the Lord, ver. 16 ; that by the Lord when He comes they will be blessed, ver. 17 ; the difference then will appear, ver. 18 ; and the good will be saved, ver. 20 ; and the wicked will then be cast into hell, vers. 19-21 ; because they have annulled the Word, ver. 22 ; that John the Baptist will be sent before the Lord, lest that nation should then perish, vers. 23, 24.

[N.B. *In the English Bible*, Chap. III. concludes with ver. 18 ; and the remaining verses constitute Chap. IV. *In this work*, therefore, vers. 19-24 of Chap. III. answer to vers. 1-6 of Chap. IV. in the *English Bible*.]

THE PSALMS OF DAVID.

It is to be observed, that, since by David is understood the Lord, therefore wherever David speaks in the Psalms, the Lord is signified in the spiritual sense, as in many other places which shall be adduced.

[*The reader is requested to observe, that, throughout the Psalms, wherever there appears to be a greater number of verses referred to in this work than is to be found in the corresponding Psalm in the English Bible, the title of the Psalm is considered by the author as one verse, and in some cases, viz., in Psalms LI., LII., LIV., LX., as two verses. In other cases, where the title does not make a distinct verse, it is considered as a part of the first verse. In all cases, the title is an essential part of the Word, containing an internal sense equally with the rest: as may plainly appear from this circumstance, that the title to Psalm XVIII. constitutes the first verse of Chap. XXII. in the second book of Samuel. In some Latin Bibles, also, as in those of Castellio, Schmidius, Tremellius and Junius, the titles of the Psalms are numbered as in this work; but not in our English Bibles, some of which even omit the titles altogether.*]

PSALM I. That the man who does not lead an evil life, is regenerated through the Word of the

Lord, vers. 1-3 ; but that he who does lead an evil life, perishes at the day of judgment, vers. 4, 5 ; because the Lord knows every one, ver. 6.

PSALM II. That those who are [not] in the truths and goods of the church, are against the Lord, vers. 1, 2 ; but that men should separate themselves from them, because before the Lord they are nothing, vers. 3, 4 ; and will be lost, ver. 5 ; that the Lord will take upon Him the Human, and will establish the church, vers. 6-8 ; and that He will disperse the falsities of evil, ver. 9 ; let them therefore acknowledge and worship the Divine Human of the Lord, lest they perish, vers. 10-12.

PSALM III. Concerning the Lord when He was in temptations and subdued the hells, and concerning Him when He was then in the state of humiliation, in which He prayed to the Father, vers. 1-9.

PSALM IV. Concerning the Lord when in great temptations, vers. 1-3 ; that men should fear Him, because He enjoys protection from the Father, ver. 4 ; an exhortation to repentance, vers. 5-9.

PSALM V. A prayer of the Lord to the Father that He would stand by Him, vers. 1, 4, 8, 9, 12, 13 ; against the wicked, those who falsify, and hypocrites, vers. 5-7, 10, 11.

PSALM VI. A prayer of the Lord to the Father, when He was in the last state of temptations, which is a state of despair, vers. 1-8 ; and that upon receiving help He pressed back the hells, vers. 9-11.

PSALM VII. A prayer of the Lord to the Father that He would aid Him against the

hells, vers. 1-3, 7-12, 18 ; because He Himself is just, and there is no evil in Him, vers. 4, 5, 9-11 ; lest the hells should prevail, ver. 6 ; but they will be overcome, vers. 13-17.

PSALM VIII. A song by the Lord in praise of the Father, that He would regard His innocence, and stand by Him against the hells, vers. 1-4, 10 ; the state of the Lord's humiliation is described, vers. 5, 6 ; the state of His glorification is described, vers. 7-9.

PSALM IX. Thanksgiving and joy of the Lord that the wicked have been judged and destroyed, vers. 1-9, 20, 21 ; that the good have been delivered, vers. 10-15, 19 ; and the thanksgiving of the good that the wicked have been overcome and cast into hell, vers. 16-18.

PSALM X. That the wicked do evil to the good and deny God ; and that they are hypocrites and deceivers, vers. 1-11 ; a prayer to the Father that retribution should be made to them, and that a judgment may be held upon them, vers. 12-18.

PSALM XI. The Lord rouses Himself, in order to fight against the evil in favour of the good, vers. 1-5 ; that in justice the evil will perish, vers. 6, 7.

PSALM XII. That there are no longer any good, but hypocrites, vers. 1-5 ; that the Lord will deliver the good from the wicked to eternity, vers. 6-9.

PSALM XIII. Concerning the state of the Lord's temptations, and concerning the grievous insurrection of the infernals against Him, vers. 1-5 ; that he is confident of victory, vers. 6.

[N.B. Vers. 5 and 6 of Psalm XIII. in the

English Bible are considered by the author as only one verse, viz. 6; the title of the Psalm constituting ver. 1.]

PSALM XIV. That there is no longer any understanding of truth, nor any will of good, vers. 1-3; that they do not acknowledge God, vers. 4, 5; that they are in opposition to good and truth, ver. 6; that the Lord will save those who are of the church, whence they will rejoice from Him, ver. 7.

PSALM XV. That those will be of the Lord's church who love the neighbour and God, vers. 1-5.

PSALM XVI. The Lord's confidence in Himself, vers. 1, 2; in favour of the deliverance of the good who are infested by the wicked, vers. 3, 4; that the Divine and Divine power are His, vers. 5-8; that His Human being glorified will rise again, vers. 9-11.

PSALM XVII. The Lord, concerning the sinlessness of his life, vers. 1-5; from the Divine within Him, vers. 6; from which He has been supported against the wicked who rise up against Him, vers. 6-10; and desire to kill Him, vers. 11, 12; who nevertheless can do Him no harm, ver. 13; and who notwithstanding are in possession of the Word, ver. 14; that He will be glorified, ver. 15.

PSALM XVIII. The Lord's confidence against the hells from His Divine, vers. 1-4, 7; the Lord's combats with the hells, vers. 5-7; that in His zeal He has subdued and overthrown them, vers. 8-15; that Divine truth appears in this wise, vers. 16; that from His Divine He has prevailed over them, vers. 17-20; that

justice and integrity were the Lord's, vers. 21-28, 31, 33 ; as well as Divine truth, vers. 29, 30 ; that He is the only God, vers. 32 ; that He fights from His Divine, vers. 33-37 ; and subjugates the hells, vers. 38-41 ; that they have no Saviour, ver. 42 ; wherefore they will be destroyed, vers. 43, 46 ; then there will be a new church which will acknowledge and worship the Lord, vers. 44, 45 ; a song by that church in praise of the Lord, on account of the redemption, vers. 47-51.

PSALM XIX. That Divine truth will issue forth on all sides, vers. 1-5 ; that from the Lord it will proceed from the first to the last things of heaven and the church, vers. 6, 7 ; that this Divine truth perfects man, because it is wisdom, vers. 8-12, not self-conceit, vers. 13, 14 ; that thus it is what is pure and well-pleasing, ver. 15.

PSALM XX. A song in praise of the Lord, because He sustains the church, vers. 1-5 ; that salvation is from Him, vers. 6, 7, 10 ; that those are saved who trust in Him, and that those perish who trust in themselves, vers. 8, 9.

PSALM XXI. Concerning the Lord : that from His Divine He has all good and truth, and consequently [all] honour and glory, vers. 1-7 ; that He will strike down all who at the day of judgment are against Him, vers. 8-13 ; that those who are with Him will be made glad because of His power, ver. 14.

PSALM XXII. Concerning the state of the Lord's passion. A prayer to the Father that He may not be forsaken, vers. 1-6, 9, 12 ; that He was despised more than all men, vers. 7, 8 ;

that He was His [the Father's] by conception, vers. 10, 11 ; that those who are of the church where the Word is, have condemned Him to death, vers. 13-16 ; that they have crucified Him, vers. 17, 18 ; that they have divided His garments, that is, have dissipated the truths of His Word, ver. 19 ; a prayer that He may not be forsaken, vers. 20-22 ; that thence will arise a church, vers. 23, 24, 26 ; that the Lord withstood from the power out of His Divine, ver. 25 ; that by virtue of this there will be a church which will be gathered from all parts and will worship Him, vers. 27-32.

PSALM XXIII. Concerning the Lord, that He teaches and leads to the truths and goods of heaven and the church, vers. 1-3 ; wherefore there is no fear of the hells, because He defends, and imparts good and truth in abundance, vers. 4, 5 ; in heaven with the Lord to eternity, ver. 6.

PSALM XXIV. Concerning the church which is [formed] by the Lord through the Word, vers. 1-3 ; that those will be in it who are not in falsities and evils vers. 4-6 ; that they will receive the Lord who has overcome the hells and N.B. glorified the Human, vers. 7-10.

PSALM XXV. Prayers of the church to the Lord, that they may be preserved from the hells, vers. 1-3 ; that they may be instructed in truths, vers. 4-6 ; that their sins may be forgiven out of mercy, vers. 7-11 ; that thus they may have good, and conjunction, vers. 12-14 ; a prayer of the church to the Lord, and in the highest sense, of the Lord to the Father, that seeing He fights alone, He may stand by

Him against the hells, vers. 15-20; because sinlessness (*integritas*) was His, vers. 21; and thus redemption, ver. 22.

PSALM XXVI. That sinlessness, purity, and innocence are the Lord's, vers. 1-6, 11; that the Divine love of saving is His, vers. 7, 8; that He engages in combats with the malignant, vers. 9, 10; that as He conquers, redemption is [caused], vers. 11, 12.

PSALM XXVII. An address of the Lord to the Father that He is not afraid of the hells which struggle against Him, vers. 1-3; concerning His union with the Father, vers. 4-10, 13, 14; that thus He will subdue the hells, vers. 11, 12.

PSALM XXVIII. A prayer of the Lord to the Father that hypocrites may be subdued, vers. 1-5; that He would stand by Him, and He would prevail, vers. 6-8; in order that those who are in the truths and goods of the church may be saved, ver. 9.

PSALM XXIX. That those who are in truths from the Word will adore the Lord, who is the Word, vers. 1-4; concerning the power of the Divine Truth from the Lord, vers. 5-11.

PSALM XXX. Concerning the glorification of the Lord's Human after He has suffered temptations, including the last, which was that of the cross, 1-13.

PSALM XXXI. A prayer of the Lord to the Father that He would protect Him against those who devise wickedness, vers. 1-5; and who wish to kill Him, ver. 6; that therefore He is grieved at heart, vers. 7-11; that they assail Him with invectives, as [while He was] upon

the cross, vers. 12-14; that He was delivered by His trust in the Father, vers. 15-22; while in despair He thought He was forsaken, but He was not, ver. 23; put your trust in the Lord, vers. 24, 25.

PSALM XXXII. That the righteous is blessed, vers. 1, 2; a description of the grievousness of [his] temptations, vers. 3, 4; a confession of weaknesses, and that he is being delivered, vers. 5-7; that he is wise, vers. 8, 9; that he shall have confidence, vers. 10, 11.

PSALM XXXIII. A song in praise of the Lord because from Him through the Word the church has an existence, vers. 1-9; howsoever the wicked may oppose, the church nevertheless will exist, vers. 10, 11; blessed are those who are of this church, vers. 12-15; that self-intelligence will effect nothing, vers. 16, 17; that those are saved who trust in the Lord, vers. 18-22.

PSALM XXXIV. A song in praise of the Lord because those who trust in Him He delivers from all evil, vers. 1-12; that He preserves the good, and that the wicked perish, vers. 13-23.

PSALM XXXV. Concerning the Lord's combats against the hells; how He subjugates them and strikes them down, vers. 1-9; that they seek to put Him to death because He wills well to them, wherefore He is grieved, vers. 10-16; a prayer that He may be preserved from them; from which He will derive joy, vers. 17, 18; that they blaspheme Him, vers. 19-21, 25; that by virtue of His Divine He will overcome them, vers. 22-24, 26; whence the

righteousness of the Lord will be praised, vers. 27, 28.

PSALM XXXVI. Concerning the hypocrites ; that they meditate evil, vers. 1-5 ; that it should be acknowledged that all good and truth are from the Lord, vers. 6-10 ; that good and truth are with those who acknowledge the Lord, ver. 11 ; that the Lord protects from evil, and that the wicked perish, vers. 12, 13.

PSALM XXXVII. A comparison between the lot of the wicked and the lot of the good ; that the wicked, although they flourish for a short time, at last perish and are cast down into hell, vers. 1, 2, 8-10, 12-15, 17, 20, 21, 28, 32, 35, 36, 38 ; that the good are saved by the Lord, and are taken up into heaven, vers. 3-7, 11, 16, 18, 19, 22-31, 33, 34, 37, 39, 40.

PSALM XXXVIII. A description of the grievousness of the Lord's temptations, vers. 1-11 ; that those who are of the church seek to kill Him, vers. 12, 13 ; that He bears all with patience, vers. 14, 15 ; confidence in the Father that the hells will not prevail, vers. 10, 16-23.

PSALM XXXIX. The Lord's endurance in a state of temptations, vers. 1-4, 9-12 ; that He longs for their termination, vers. 5-8 ; a prayer to the Father that He may not be forsaken, vers. 13, 14.

PSALM XL. A thanksgiving and a song in praise of the Father, because he has helped Him, vers. 1-6 ; that He came into the world, as it is written in the Word, that He might do the will of the Father, vers. 7-9 ; that He has also preached the gospel of the kingdom of God,

and has taught, vers. 10, 11; confidence from His Divine in respect to those who seek to kill Him, vers. 12-16, 18; and let those rejoice in the Lord who worship Him, ver. 17.

PSALM XLI. That he who is in temptations and thence in affliction is always supported, and thereby vivified, vers. 1-4; that the hells among one another devise evils against the Lord, vers. 5-8; and think that He should be utterly ruined, ver. 9; those too who are of the church, where the Word is, ver. 10; that they will not succeed, but will themselves be ruined, vers. 11, 12; that sinlessness is the Lord's, vers. 13, 14.

PSALM XLII. Concerning the state of the Lord's grief and anguish arising from temptations, with His confidence from the Divine, vers. 1-7; the increasing severity of His temptations, even to despair, vers. 8-11; His confidence from the Divine that He will again be raised up, ver. 12.

PSALM XLIII. The grievousness of the Lord's temptations even to despair, vers. 1, 2; His prayer to the Father that Divine Truth may comfort Him, vers. 3, 4; His consolation, ver. 5.

PSALM XLIV. That the church was established by the Lord among the Ancients, after the wicked had been cast out, vers. 1-5; that this was done by God and not by men, vers. 6-9; that nevertheless the hells now prevail over Him, as though there were no Divine presence; whence it is that there is no church, vers. 10-13, 20; that He is blasphemed by the wicked in the church, vers. 14-17; notwithstanding He is

without sin (*integritas Ipsi*), vers. 18–22 ; that He is exposed to this on account of the Divine, ver. 23 ; that the Divine therefore should come to His assistance, vers. 24, 27 ; that He is in an extreme state of temptations, as though He were forsaken, vers. 25, 26.

PSALM XLV. Concerning the glorification of the Lord's Human, and concerning heaven and the church from Him. A glorious word concerning the Lord, and conjunction with Him, vers. 1, 2 ; that Divine Truth belongs to Him alone, ver. 3 ; that by the Divine Truth He has overcome the hells with might, vers. 4–6 ; that the kingdom is His to eternity, ver. 7 ; that He has thereby made His Human Divine, vers. 8, 9 ; that therefore heaven and the church, which are in Divine truths from Him, are His, ver. 9 ; that the affections of the truth, in which the societies of heaven are, are derived thence, ver. 10 ; concerning the church where the Word is, that it should retreat from the affections of the natural man, ver. 11 ; that thus it will be the Lord's church, ver. 12 ; and that thus it will possess the knowledges of truth and good, with ministering sciences, vers. 13–15 ; that thus there will be a conjunction with the Lord in heaven, ver. 16 ; that it will possess the primary truths, ver. 17 ; that the universal church will serve the Lord, ver. 18.

PSALM XLVI. That there will be protection from the Lord when the last judgment comes, and while it continues, vers. 1–4, 7, 8 ; that those who are of the church, and in the doctrine of truth, will be saved by the Lord when He comes, vers. 5, 6 ; that they will not be afraid

of the hells, and of infestations thence, vers. 9, 10; that this is due to the Lord, vers. 11, 12.

PSALM XLVII. Concerning the Lord's kingdom. A song in praise of the Lord because He reigns over the church, vers. 1-3; that He will remove falsities and evils, ver. 4; that He will restore the church, vers. 5, 6; that His praises therefore will be sung, ver. 7; because His kingdom is over the universal church, vers. 8, 9; and over the heavens, ver. 10.

PSALM XLVIII. Concerning the Lord's spiritual kingdom, how wonderful it is, vers. 1-4, 9; that He dissipates all falsities, vers. 5-8; that the Divine Human does this, vers. 10, 11; that thence are all things of heaven and the church, vers. 12-14; because the Lord reigns there, ver. 15.

PSALM XLIX. An exhortation to attend to what follows, vers. 1-5; concerning those who are merely natural, and glory in scientifics and in their self-intelligence, vers. 6, 7; there is no salvation thence, vers. 8-10; that howsoever they may glory in such things, they nevertheless perish, vers. 11-14; and go into hell, ver. 15; that salvation is in the Lord alone, ver. 16; that science and self-intelligence do not save after death, vers. 17-21.

PSALM L. That the Lord will come to judgment to those among whom the church is, vers. 1-6; that the Lord does not desire sacrifices and external worship, vers. 7-13; that He desires a confession of the heart, vers. 14, 15, 23; that external worship avails nothing when sins are committed, vers. 16-20; that persons

do such things, and therefore evil will overtake them, vers. 21, 22.

PSALM LI. A prayer that He may be purified from the infirmities derived from the mother, vers. 1-7; that if He be cleansed from them, He will be pure, vers. 8-12; and holy, vers. 13, 14; that thus He will teach Divine truths, vers. 15-17; not external but internal worship, vers. 18, 19; that He will institute a church in which there will be worship from good, vers. 20, 21.

PSALM LII. Concerning the hypocrites, that they will be in hell and will perish, vers. 1-8; consequently those also who confide in self-intelligence, ver. 9; that those who trust in the Lord will flourish, vers. 10, 11.

PSALM LIII. That every one has forsaken God; that none has remained, vers. 1-4; that they have destroyed the church without any cause, vers. 5, 6; that therefore a new church will be founded by the Lord, ver. 7.

PSALM LIV. A prayer to the Father that He would stand by Him against those who wish to destroy Him, vers. 1-5; that He will stand by Him against them, and that they will perish, vers. 6, 7; a song of praise for assistance, vers. 8, 9.

PSALM LV. The grievousness of the temptations is described, in which He prays to the Father, vers. 1-6, 10; that by reason of their grievousness, He would fain give up the combats, vers. 7-9; the malice of the hells is described, vers. 10-15; that they will be cast down into hell, ver. 16; a prayer to the Father; and that He will send help, vers. 17-19, 23;

against the wicked and the hypocrites, vers. 20-22, 24.

PSALM LVI. The Lord's temptations, during which His trust is in the Father, vers. 1-5, 11, 12; the malice of the infernals, vers. 6, 7; [a prayer] that the Father would help Him in His distress, vers. 8, 9; that He will help, ver. 10; a song of praise for protection, vers. 13, 14.

PSALM LVII. A prayer to the Father when in temptation-combats with the hells by which He is assaulted, vers. 1-6; their malice against Him, ver. 7; confidence from His Divine, vers. 8, 9; a song in praise of the Father on that account, vers. 10-12.

PSALM LVIII. Against those who were then of the church, who have thought evils against the Lord; that they are merely in the falsities of evil, from which they perish, vers. 1-10; in order that those who are in good may come into the church, vers. 11, 12.

PSALM LIX. A prayer to the Father concerning those who were then of the church; that they have sought to destroy and put Him to death, when nevertheless He was innocent, vers. 1-7; that they combat from falsities against truths, ver. 8; confidence in the Father, vers. 9-11; He prays for them, ver. 12; that they destroy themselves, vers. 13, 14, by their malice, vers. 15, 16; His confidence as to help, vers. 17, 18.

PSALM LX. A lamentation of the Lord that He was forsaken, together with the church, vers. 1-5; His confidence as to deliverance, vers. 6, 7; that an internal and an external church will be established; in the highest sense concerning

the Lord's Human, that it will be made Divine, vers. 8-11; from His own power, ver. 12; and from His own Divine, vers. 13, 14.

PSALM LXI. A song of the Lord in praise of the Father on account of help, vers. 1-6; and on account of union [with Him], vers. 7-9.

PSALM LXII. A confession that the Divine alone has power, and that help is thence, vers. 1-3, 6-9, 12, 13; that [the wicked] have no power against the Divine, vers. 4, 5, 10, 11.

PSALM LXIII. The desire and love of the Lord that He may be united to His Divine, vers. 1-9; that those will perish who [act] from the falsities of evil, who lay snares for Him, vers. 10, 11; that then there will be salvation from the Lord, and rejection of the wicked, ver. 12.

PSALM LXIV. Concerning the snares of the wicked against the Lord, vers. 1-7; that they will perish, vers. 8, 9; that thus the good will be saved, vers. 10, 11.

PSALM LXV. That from the union of the Divine and the Human in the Lord there will come a church, which will be in all truth from the Lord, and safe from infestation arising from falsities, vers. 1-14.

PSALM LXVI. Joy by reason of the new church which will trust in the Lord, vers. 1-5; Who will preserve it from evils, vers. 6, 7; that the Lord by grievous temptations became united to His Divine, vers. 8-12; that thus Divine Truth from the Lord was with men, vers. 13-17; that this was effected through His sinlessness, vers. 18-20.

PSALM LXVII. That the universal church will acknowledge and worship the Lord from

joy of heart, vers. 1-6, 8; that everything of the church will be with them, ver. 7.

PSALM LXVIII. That the hells will be subdued, vers. 1-3; that those who are in good will acknowledge the Lord, who is Divine Truth itself, vers. 4-6, 32; that He will be their protection, vers. 6, 7; that He regenerates them, vers. 8-12; that it is not so with the rest, although they have the Word, vers. 13-15; concerning the church from the Lord, from Whom is the all of doctrine, vers. 16-18; that He has snatched them out of the hand of the infernals, vers. 19-24; a song in praise of the Lord for that reason, vers. 25-30; that the natural man will be subdued, ver. 31; a song in praise of the Divine Power of the Lord through His union, vers. 33-36.

PSALM LXIX. The Lord's temptation-combats even to despair, vers. 1-5; so that He thought even to retire, ver. 6; but that He persevered for the sake of those who waited for salvation, vers. 7, 8; that He was treated with dishonour by those among whom the church was, vers. 9-13; a prayer to the Father that He would stand by Him, lest they should prevail, vers. 14-21; when He longed for the good and truth of the church, that they gave Him falsity and evil, as upon the cross gall and vinegar, ver. 22; that therefore they will be destroyed, vers. 23-29; that the gospel will be preached, after He will be delivered, vers. 30-32; because then those will be saved who are of the church, who will worship Him, vers. 33-37.

PSALM LXX. A prayer to the Father that He would lend His aid against the hells, vers.

1-4, 6; in order that those who worship Him may have salvation, ver. 5.

PSALM LXXI. Confidence that the Father will stand by Him, vers. 1-4, 7, 12, 14; that He was His from nativity, vers. 5-7; let not the hells say that He was forsaken by God, vers. 9-11; that thus they retreat, ver. 13; that thus the name of God will be preached, vers. 8, 15-19, 22-24; when He has been victorious, vers. 20, 21.

PSALM LXXII. Concerning the Lord's kingdom, vers. 1, 2, 4; concerning the blessed state of those who are of His kingdom, vers. 3, 6, 7, 15, 16; concerning the worship of Him from love and faith from eternity, and thenceforward, ver. 5; concerning the greatness and the extent of His dominion, vers. 8-12; concerning protection and redemption, vers. 12-14; that they have acknowledged the Divine Human from eternity, in which is the all of salvation, ver. 17; a song in His praise, vers. 18-20.

PSALM LXXIII. It is wonderful to some that the evil vaunt themselves and prosper, vers. 1-9; that the good thereby are led astray, because they think that good is of no use, nor suffering, vers. 10-14; but afterwards it is given them to know that the wicked nevertheless are desolated and consumed, vers. 15-20, 27; that previously they did not know this, vers. 21, 22; but that the good are always supported and live with God, vers. 23-26, 28.

PSALM LXXIV. That the church with all things belonging thereto has been entirely destroyed and its holy things profaned; that they say in their heart that religion is nothing,

vers. 1-9 ; a prayer to the Lord that He would bring help, vers. 2, 10, 11 ; that He had struck down the hells before, vers. 12-15 ; and that under His protection He had established the church before, vers. 16, 17 ; let mercy therefore be shown, lest the church perish, vers. 18-21, through the insurrection of the wicked, vers. 22, 23.

PSALM LXXV. That when the Lord comes He will raise up the fallen church, vers. 1-4 ; let not the wicked lift themselves up against the good, vers. 5-7 ; because the judgment is coming whereby they will perish, and the good will be saved, ver. 8 ; that the wicked will then perish through dreadful falsities, vers. 9, 11 ; but the good will worship the Lord, ver. 10.

PSALM LXXVI. That the Lord is in His church, where there is protection against falsities and evils, vers. 1-5 ; that in the Jewish church there is no longer any truth, vers. 6, 7 ; that the Lord is about to hold a judgment, whereby the wicked will perish and the good will be saved, vers. 8-11, 13 ; let the Lord be worshipped, ver. 12.

PSALM LXXVII. The state of the Lord's temptation, even to His doubting in His despair, whether the Father would stand by Him, vers. 1-10 ; He comforted Himself from His Divine [when He considered] on the strength of things past, that those who have implored have been saved, vers. 11-16 ; and that through the Divine Truth He has power, vers. 17-20 ; and that the church has been preserved, ver. 21.

PSALM LXXVIII. That the Word was given to the sons of Jacob, and that they were confirmed by miracles, vers. 1-7 ; but that their

fathers and their sons turned aside, not living according to the Word, vers. 8-10; and that neither did the miracles in the desert have any effect, all of which involved how the Lord teaches and leads those whom He calls to His church; which miracles are recited, vers. 11-31; that in consequence of the miracles they indeed became converted, but only with the lips, and not with the heart, vers. 32-37; that the Lord pardoned them, vers. 38-40; that they again became as it were converted by remembering the miracles in Egypt, all of which involved the removal and dissipation from them of the hells; which miracles are recited, vers. 41-51; that thus the Lord led them even to the land where the church was to be, vers. 52-55; that nevertheless they turned aside, and worshipped another god, vers. 56-58; that the Lord therefore left them and delivered them up to their falsities and evils, this being caused by themselves, vers. 59-64; that thus they were rejected, vers. 65-67; that therefore a new church was instituted, which would worship the Lord, and which the Lord would lead, vers. 68-72.

PSALM LXXIX. That the falsifications of the Word and dreadful evils have destroyed the church, vers. 1-4; a cry of the church for help, lest it be destroyed at the same time; and a prayer that those who have corrupted the church may be removed, vers. 5-12; that thus the worship of the Lord will have place, ver. 13.

PSALM LXXX. A prayer of the new church to the Lord that He would come and lead them, vers. 1-4, 8; because of their distress, vers. 5-7; that he has instituted the church, and has re-

formed it through truths from the Word, vers. 9-12 ; that nevertheless falsities are beginning to destroy it, vers. 13, 14 ; [a prayer] that the Lord would come and restore it ; that thus it will be vivified, vers. 15-20.

PSALM LXXXI. A song of the church in praise of the Lord, vers. 1-5 ; that He delivers from the hells when He is called upon, and when He has tried [them], vers. 6-8 ; that the church among the sons of Jacob has turned aside, and worships another god, vers. 9-12 ; that they were therefore left to themselves, ver. 13 ; had they obeyed, that then the hells would have been removed from them, and they would have enjoyed all good, vers. 14-17.

PSALM LXXXII. The Lord addressing the church, where the Word is, from which they were able to be in Divine truths, ver. 1 ; that they should not do evil, but good, vers. 2-4 ; that they do not obey, wherefore the church is tottering, ver. 5 ; thus, although they have the Word, they will nevertheless perish, vers. 6, 7 ; a prayer that the Lord would come and hold a judgment, ver. 8.

PSALM LXXXIII. Concerning the Lord's combats with the hells ; that they wished to destroy all things of the church, vers. 1-6 ; the hells which rise against the Lord are enumerated, vers. 7-9 ; that they will be cast down and subdued, vers. 10-12 ; from the places where they had made as it were heavens for themselves, ver. 13 ; a prayer to the Lord that He would strike them down, vers. 14-18 ; so that it may be known that power belongs to the Lord alone, ver. 19.

PSALM LXXXIV. Concerning His love for the church and heaven and His longing for them, vers. 1-5 ; that from trust in the Lord the church increases in truths and goods, vers. 6-8 ; that its blessedness arises from trust in the Lord, vers. 9-13.

PSALM LXXXV. A prayer of the Lord to the Father that after a judgment has been held upon the wicked a new church may be instituted, vers. 1-8 ; a perception from His Divine, that a church will exist and flourish, which will acknowledge the Lord and walk in truths, vers. 9-14.

PSALM LXXXVI. A prayer of the Lord to the Father that He would assist in temptations, vers. 1-8 ; because thus the worship and confession of the Lord will take place, vers. 9-12 ; that the hells are rebellious, vers. 13, 14 ; that they will be struck down by this assistance, vers. 15-17.

PSALM LXXXVII. A song in praise of the Lord by the new church, which will be collected from all parts, vers. 1-7.

PSALM LXXXVIII. The Lord addressing the Father in temptations, which reach the climax of despair ; that He is conquered as it were by the infernals, vers. 1-10, 14-19 ; that God does not derive any glory from the hells, vers. 11-13.

PSALM LXXXIX. That all Divine truth is from the Lord, vers. 1-3 ; that there is union with the Divine Human, wherefore from Him proceeds the Divine truth, vers. 4-6 ; that thus the Lord has all power, vers. 7-11, 14 ; that all things of heaven and the church are from Him,

vers. 12, 13, 15; blessed is he who trusts in the Lord, vers. 16-19; the Father addressing the Lord, that is, the Divine addressing His Human, that through union with Him the Lord will have omnipotence against the hells, vers. 20-26; that there will be an eternal union with Him, vers. 27-30, 36-38; that although those of the church should fail, nevertheless there will be an eternal union with Him, vers. 31-35; concerning the Jewish nation, that they have destroyed conjunction with Him, because they have destroyed the church, vers. 39-43; that they have altogether rejected Him, vers. 44-46; a prayer to the Father that unless He stand by, no one can have eternal life, vers. 47-49; unless union be effected, ver. 50; that otherwise the hells would prevail, vers. 51, 52; that He will lend His aid, ver. 53.

PSALM XC. That a man is nothing of himself, but the Lord alone [has being], vers. 1-6; that the church is about to perish, vers. 7-11; unless the Lord restore it, vers. 12, 13; by His advent, ver. 14; thence is salvation, vers. 14, 17.

PSALM XCI. A song in praise of the Father by the Lord, who is to be united to Him, ver. 1; that thus there will be protection from every assault, vers. 2-6; that thus there will be no [more] any insurrection from the hells, vers. 7-9; nor against the church, ver. 10; that thus heaven will serve Him, vers. 11, 12; that when the Divine is united to the Human there will be no more dread of the hells, vers. 13-16.

PSALM XCII. Concerning the union of the Lord's Divine with His Human, which is the sabbath, ver. 1; a song of praise on account of

the Father co-operating with Him, vers. 2-6; that the wicked do not understand this, ver. 7; that although the wicked flourish, they will nevertheless perish, vers. 8-10; that thus there will be Divine omnipotence against the rebels, vers. 11, 12; that hence the church will flourish, vers. 13-15; and will glorify the Lord, ver. 16.

PSALM XCIII. That by the union of the Divine and Human in the Lord, heaven and the church will endure to eternity, vers. 1, 2; the joy of those who are in Divine truths thence, vers. 3, 4; the Word established in the church, ver. 5.

PSALM XCIV. Concerning the Jewish nation, that they have destroyed the church; [a prayer] that a judgment may be held upon them, vers. 1, 2; that since they have destroyed the church, neither do they fear God, who nevertheless sees all things, vers. 3-11; that for the sake of the church the Lord will come to judge them, vers. 12-15; that the Lord's Divine will afford aid against the wicked, and in temptations, vers. 16-19; that the wicked rise up and seek to kill, vers. 20, 21; but through help from His Divine they will perish, vers. 22, 23.

PSALM XCV. A song in praise of the Lord, vers. 1, 2; that omnipotence belongs to Him, vers. 3-5; that He is to be worshipped in humility, vers. 6, 7; that they should not be like the nation from Jacob, who have become alienated from the Lord, vers. 8-10; with whom therefore there will be no conjunction at all, ver. 11.

PSALM XCVI. A song in praise of the Lord by His church; that He alone it is to whom

belong power and glory, vers. 1-9; that He will come to judgment, in order that heaven and the church may worship Him from joy of heart, vers. 10-12; that He will come to judgment, ver. 13.

PSALM XCVII. The joy of the church concerning the advent of the Lord, with whom there is Divine Truth, vers. 1-6; that all who are in falsities will be removed, ver. 7; joy that the Lord is the God of heaven and the church, vers. 8, 9; that He will protect those who are in truths from Him, vers. 10-12.

PSALM XCVIII. Concerning the Lord's advent, and concerning the glorification of His Human; that then He will have power, ver. 1; that thence there is salvation, ver. 2; that the predictions will be fulfilled, ver. 3; a song in His praise, and joy for this reason, vers. 4-8, that He will come to judgment, ver. 9.

PSALM XCIX. A song in praise of the Lord Who is the Word, and the God of the church vers. 1, 2; that He is to be worshipped, vers. 3, 5, 9; because to Him belong power and justice ver. 4; that the Word is from Him, vers. 6, 7, that He is the Redeemer, ver. 8.

PSALM C. A song in praise of the Lord, that He is to be worshipped from the heart, because He is the Fashioner of the church, vers. 1-3; that He should be approached by the truths of the Word, and that He should be confessed, vers. 4, 5.

PSALM CI. Some things concerning a judgment [to be held] by the Lord, that He is to be praised, ver. 1; His sinlessness, and that He loves the upright, vers. 2, 3, 6, 7; that He re-

jects the wicked and the haughty, vers. 4, 5 ; that the wicked will perish when the Lord comes, ver. 8.

PSALM. CII. A prayer of the Lord when in temptations even to despair ; which state is described, vers. 1-12 ; that nevertheless those who are outside of the church are waiting for mercy, that they may become a church, vers. 13-19 ; that He hears them and has pity, and that a church will be formed out of them, vers. 20-23 ; [a prayer] that He may not be worn out under temptations before that time, vers. 24, 25 ; and therefore that the church and heaven may not perish, but be established, vers. 26-29.

PSALM CIII. A song in praise of the Lord for redemption and reformation, vers. 1-7 ; that it is out of mercy, because He knows the infirmities of man, vers. 8-18 ; that the heavens and the earths are His, wherefore He is to be praised, vers. 19-22.

PSALM CIV. A song in praise of the Lord, that from Him are Divine truths, that is, the Word, vers. 1-4 ; concerning the literal sense of the Word, upon which the church is founded, vers. 5-9 ; that all are instructed from that sense, each according to the state of his intelligence, vers. 10-23 ; that thence are the knowledges of truth and good, from which comes spiritual nourishment, vers. 24-30 ; that the good may be saved, and the wicked may perish, vers. 31-35.

PSALM CV. Concerning the establishment of the church by the Lord, and the reformation of the natural man. A song in praise of the Lord and of His works for the establishment of the

church, vers. 1-7 ; concerning the establishment of the church in the beginning, and its protection from the falsities of evil, vers. 8-15 ; when there was no longer any truth, ver. 16 ; that the Lord came, and that they have maltreated Him, vers. 17, 18 ; but that afterwards He became the God of heaven and earth, vers. 19-22 ; hence it was that those of the church were natural, and [increased] in scientifics, vers. 23, 24 ; wherefore their natural [man] was purged of falsities and evils of every kind, whereby they were infested ; concerning which, vers. 25-36 ; and afterwards they received truth and good, and protection from falsities, vers. 37-41 ; and the Lord caused them to become a church, vers. 42-45.

PSALM CVI. Concerning the church instituted among the Jewish nation, that it became perverted and revolted. A prayer of the Lord to the Father that He would stand by Him, so that He may see the church established, vers. 1-5 ; that although those of the church saw the Divine miracles, they nevertheless turned aside, and yet were preserved, vers. 6-8 ; as [for instance] at the sea Suph, and afterwards the many [miracles] in the desert ; and that nevertheless they rebelled, vers. 9-34 ; that they utterly destroyed and profaned the truths and goods of the Word, vers. 35-39 ; that therefore the church among them was left by the Lord, and destroyed, vers. 40-43 ; that those outside the church were then heard, vers. 44-46 ; and that out of them a church will arise which will worship the Lord, vers. 47, 48.

PSALM CVII. Concerning the new church

which the Lord has redeemed, vers. 1-3 ; that it was in the falsities of ignorance, but in an ardent desire for truth and good, vers. 4-8 ; that it is in ignorance and in want of the truth, vers. 9-15 ; that they had no spiritual nourishment, which nevertheless they will have through the Word, vers. 16-21 ; after they were in knowledges, they were admitted into temptations, and preserved, 22-31 ; a song in praise of the Lord, because those who were of the desolated church have been rejected, vers. 32-34, 39, 40, and those of the new church accepted, with whom truths and goods will be multiplied, vers. 35-38, 41-43.

PSALM CVIII. A prayer of the Lord to the Father that He would lend His aid and show His power, vers. 1-6 ; in order that those who will be of the church may be delivered, ver. 7 ; an answer that the former church will be destroyed, ver. 8 ; and that an internal and external church will be established, vers. 9, 10 ; that the Human will be made Divine, after the hells will be subdued, vers. 11-14.

PSALM CIX. Concerning the perverted Jewish church, that it has rejected the Lord, and despised and hated Him, vers. 1-6 ; that they will perish in the judgment, and that others will be received in their stead, with whom the church will be, vers. 7-12 ; that their posterity in like manner will perish, because they are in the falsities of evil, and reject the Lord, vers. 13-20 ; [a prayer] to the Father that He would stand by Him, because He is esteemed as low and of no account, vers. 21-25 ; that they may be put to shame, vers. 26-29 ; a song in praise of

the Father, because of His present help, vers. 30, 31.

PSALM CX. Concerning the Lord's victory over the hells, whereby He obtained dominion over heaven and earth, vers. 1-3 ; that hence He has power over the hells, vers. 4-7.

PSALM CXI. A song of praise and confession of the Lord, vers. 1-4 ; that He has redeemed mankind, and saves them to eternity, vers. 5-9 ; that worshipping Him means wisdom, ver. 10.

PSALM CXII. That he who trusts in the Lord and leads a good life, will be saved, vers. 1-7, 9 ; he will not be afraid of the hells, howsoever they may rise up, vers. 8, 10.

PSALM CXIII. A song in praise of the Lord, because He is omnipotent, vers. 1-5 ; that He came into the world, ver. 6 ; that He will save those who will be of His church, vers. 7-9.

PSALM CXIV. Concerning the church established by the Lord, from among the Gentiles, vers. 1, 2 ; that its falsities are removed, and that the goods of love and charity succeed in their place, vers. 3-6 ; because the church is from the Lord, who will instruct those who are in ignorance, vers. 7, 8.

PSALM CXV. That omnipotence is the Lord's, vers. 1-3 ; that man is nothing from self except falsity of evil, vers. 4-8 ; that the trust of all who are in goods and truths will be in the Lord, vers. 9-11 ; that the Lord will save them, vers. 12-15, 18 ; that heaven and the church are His, ver. 16 ; that those who do not trust in the Lord are not saved, ver. 17.

PSALM CXVI. A song in praise of the Father

by the Lord, because He has succoured Him in grievous temptations, vers. 1-11 ; that thus the Divine will be worshipped in the Lord, vers. 12-19.

PSALM CXVII. A song in praise of the Father by the Lord for help in temptations, vers. 1, 2.

PSALM CXVIII. A song in praise of the Father by the Lord for the church, vers. 1-4 ; that He succoured Him, when He was in straits, vers. 5-9 ; that the wicked assaulted Him, but that He was aided by the Divine, vers. 10-14 ; joy that power [is being exercised] through His Human Divine, vers. 15, 16 ; that Divine Truth is from Him, ver. 17 ; that it is He by whom comes all salvation, vers. 18-21 ; that the Divine Human from His Divine within Himself is the source from which [are all things], vers. 22-25 ; that blessed is he who confesses and worships the Lord, vers. 26-29.

PSALM CXIX. That the Lord fulfilled the Law, that is, the Word from its first to its last things, and was therefore hated, and suffered temptations, and that thus He united the Human to His Divine, vers. 1-176.

PSALM CXX. Addressing the Father, against those in the perverted church who secretly endeavour to destroy Him, vers. 1-7.

PSALM CXXI. Addressing the Father, that He would defend Him, vers. 1-8.

PSALM CXXII. The Lord's joy over the new church, where He reigns, vers. 1-9.

PSALM CXXIII. Addressing the Father, that He would be present, seeing that He is totally rejected by the Jewish nation, vers. 1-4.

PSALM CXXIV. Addressing the Father, that He had been preserved in temptations, vers. 1-5, from the deceitful and hypocrites, vers. 6-8.

PSALM CXXV. That the new church will be defended by the Lord from the falsities of evil, vers. 1-5.

PSALM CXXVI. The joy of the nations among whom the new church is established, vers. 1-4; that this church will be instructed, vers. 5, 6.

PSALM CXXVII. That all things of the church are from the Lord, and nothing from man, vers. 1, 2; that he who is in truths from the Lord abides in safety, vers. 3-5.

PSALM CXXVIII. That he is blessed who is of the Lord's church, because good in abundance is there, vers. 1-6.

PSALM CXXIX. That the Lord's churches from the beginning have committed many evils, vers. 1-3; but that after a vain effort they have been compelled to retreat, vers. 4-8.

PSALM CXXX. A prayer to the Lord that they may be preserved, vers. 1-4; that the Lord's advent and redemption are waited for, vers. 5-8.

PSALM CXXXI. Concerning the Lord, that He worked out of His Human, that He worked indeed by influx out of the Divine, but not from the Divine alone, vers. 1, 2; let the church put her trust in Him, ver. 3.

PSALM CXXXII. Concerning the Lord, that He would not rest until He saw His church established, vers. 1-5; that He was born in Bethlehem, let us adore Him, vers. 6, 7; because He has united the Divine to His Human,

ver. 8; let them worship Him from good and from truth, vers. 9, 10; that it is an eternal truth, that those who worship Him are saved, vers. 11, 12; that the Lord dwells in His church, because He loves it, vers. 13, 14; because He is there in truths and goods, vers. 15, 16; that thence the church is in power and in light against the falsities of evil, vers. 17, 18.

PSALM CXXXIII. That the conjunction of good and truth is good itself, ver. 1; for the good of love flows into the truths of the external or natural man, ver. 2; that the truth of good comes from heaven over those who are of the church, in which church there is salvation, ver. 3.

PSALM CXXXIV. A song in praise of the Lord by those who worship Him, when the church has been desolated, ver. 1; let them worship the Lord, who is the God of heaven and of the church, vers. 2, 3.

PSALM CXXXV. A song in praise of the Lord in His Divine Human, vers. 1-3; who has instituted the church, ver. 4; and who is the only God, ver. 5; who alone teaches the church external and internal truths, vers. 6, 7; who delivers the natural man from the falsities of evil, vers. 8-11; and implants therein the church, ver. 12; that the Lord does this, ver. 13; who leads the church, ver. 14; that self-intelligence effects nothing, vers. 15-18; that the spiritual and celestial church worships the Lord, who is the God of the church, vers. 19-21.

PSALM CXXXVI. An exhortation to confess the Lord, who is the only God and Lord, vers. 1-3; who by the Divine Truth has formed

heaven and the church, vers. 4-6; from whom comes all truth of doctrine and all good of love, and the knowledge thereof, vers. 7-9; who delivers the natural man from the falsities of evil, and establishes therein the church, and dissipates evils of every kind, vers. 10-22; praise and confession of the Lord, who delivers from falsities and evils, and imparts truths and goods, vers. 23-26; and this out of pure mercy, vers. 1-26.

PSALM CXXXVII. A lamentation by the nations who are in falsities from ignorance, because they have not the Word, vers. 1-4; that by the Lord there will be formed of them a church, which He will love, vers. 5, 6; that those will perish who have desolated the church, vers. 7-9.

PSALM CXXXVIII. A song in praise of the Lord by the church; that the Lord should be worshipped from the Word, where His Divine Truth is, vers. 1-5; that for those who are humble there is from the Lord salvation, life, and protection, vers. 6-8.

PSALM CXXXIX. A song in praise of the Father by the Lord, that He knows everything pertaining to thought and will, because He is united to Him, vers. 1-5; that omniscience and omnipresence are His, vers. 6-10; that from Him is enlightenment in the natural, vers. 11-12; that He was formed by the Father, and was pure from Him, vers. 13-15; that all things of the Father were hence united with Him, vers. 16-18; that the Lord rejects from Himself all evil and every falsity, vers. 19-22; that sinlessless (*integritas*) is His, vers. 23-24.

PSALM CXL. A prayer of the Lord to the Father, that He may be delivered from falsifiers and hypocrites, who plot evil against Him in the perverted church, vers. 1-9 ; that they perish through their falsities and evils, vers. 10-12 ; and that those who confess the Lord are saved, vers. 13, 14.

PSALM CXLI. A prayer of the Lord to the Father, that He would have regard to His sinlessness, vers. 1, 2 ; that He has nothing in common with those who are in evils, because He is united with His Divine, vers. 3-5 ; that His words, which are Divine, are held in no estimation among them, vers. 6, 7 ; confidence that their evil thoughts and intentions, whereby they themselves perish, will do Him no harm, vers. 8-10.

PSALM CXLII. A prayer of the Lord to the Father, that He would stand by Him in temptations, vers. 1-4 ; because no one knows Him except the Father alone, in Whom is His trust, vers. 5, 6 ; that He may be delivered from temptations, and come among those who acknowledge Him, vers. 7, 8.

PSALM CXLIII. A prayer of the Lord to the Father, that He Who is true and just would hear, vers. 1, 2 ; lest He should fail in temptations, vers. 3, 4, 7 ; that He longs for the ancient state in respect to the church, vers. 5, 6 ; that His trust is in Him as to His deliverance from the hells by which He is powerfully assaulted, vers. 8-12.

PSALM CXLIV. A prayer to the Father that He would lend His aid in His combats, vers. 1-2 ; because apart from Him He has no power,

vers. 3, 4 ; that He may be delivered from the hells which assault him with falsities, vers. 5-8, 11 ; that thus there will be salvation, vers. 9, 10 ; and thus there will be Divine Truth and Divine Good in Him and from Him, vers. 12-14 ; blessed is he who acknowledges Him, ver. 15.

PSALM CXLV. A song in praise of the Lord for His works and His justice, vers. 1-7 ; for His mercy, vers. 8, 9 ; that all in the heavens will confess Him, vers. 10-12 ; because His kingdom is eternal, ver. 13 ; that He raises up sinners, and leads them into truths, that they may live, vers. 14-16 ; that He is Divine Truth, ver. 17 ; that He saves those who believe in Him, and that those who do not believe perish, vers. 18-20 ; that He is to be worshipped, ver. 21.

PSALM CXLVI. A song in praise of the Lord, vers. 1, 2 ; that a man from his own self is nothing, vers. 3, 4 ; that he is blessed who will trust in the Lord, Who is the God of heaven and earth, vers. 5, 6 ; Who teaches and leads all who are in falsities from ignorance, and long for truths, vers. 7-9 ; that He reigns to eternity, ver. 10.

PSALM CXLVII. A song in praise of the Lord by His church, vers. 1, 2, 7 ; Who reforms by the knowledges of truth, vers. 3, 4 ; Who alone can do this, ver. 5 ; Who teaches truths to those who are in ignorance, vers. 6, 8, 9 ; that self-intelligence is nothing, but only those things which are from Him, vers. 10-11 ; that the church will worship the Lord, Who protects it, and teaches the Word, vers. 12-15 ; that He scatters

ignorance thereby, vers. 16-18 ; that He does these things for His church, vers. 19, 20.

PSALM CXLVIII. Let all in the heavens and in the earths worship the Lord, from the goods and truths which are from Him, vers. 1-6 ; let also all those who are in the outermost parts of heaven and the church worship Him, from truths and goods of every kind, vers. 7-10 ; in general, from the understanding and will of truth and good, vers. 11, 12 ; because salvation comes through those things which He Himself gives, vers. 13, 14.

PSALM CXLIX. That the Lord is to be worshipped from the affection of truth and good, because He loves such, vers. 1-4 ; inasmuch as they have Divine Truth, vers. 5, 6 ; whereby the hells are restrained, vers. 7-9.

PSALM CL. That the Lord should be worshipped because He is omnipotent, vers. 1, 2 ; that He should be worshipped from every affection of good and truth, vers. 3-6.

THE HISTORICAL PARTS OF THE WORD.

THE historical parts of the Word, just as its prophetic parts, contain within themselves a spiritual sense, in which there are no historical matters relative to the world, as in the literal sense, but heavenly things relating to the church, and in the highest sense to the Lord, altogether like the prophetic parts. The historical matters therein are representative, and all the meanings together with the expressions are correspondences.

It is to be noted, that all churches until the Lord's advent were representative churches; they represented the church, and in the highest sense the Lord; hence the Word is spiritual, and Divine. But the representative churches ceased when the Lord came into the world, because all things of the Word, the prophetic as well as the historical, signified and represented Him: hence it is that the Lord is called the Word.

There have been three remarkable changes among the representative churches: the first of these churches, which was before the flood, is to be called the Most Ancient Church; the second, which was after the flood, the Ancient Church;

and the third, which succeeded the Ancient Church, the Israelitish and Jewish Church.

The Most Ancient Church is briefly described by Adam and his posterity; the Ancient Church, by Noah and his posterity; and the Israelitish and Jewish Church, by the historical parts of the Word.

The former churches were described in like manner, but by interior correspondences, in a Word mentioned by Moses; but this Word has passed away, and in its place the Word which we now have was given.

The church which succeeded those three is the Christian Church, which is an internal church, differing from the Jewish church as a moonlight night from a dark one. But inasmuch as this church, by the accomplishment of a last judgment, has come to its end, a new church, which is called the New Jerusalem in the Revelation, is now being instituted by the Lord; to this church those things which are being published by me at the present day will be of service. It is also being instituted elsewhere.

*The Historical Parts of the Word briefly involve
what follows :*

GENESIS.

CHAP. I. In the spiritual sense there is described here the new creation or the regeneration of the men of the Most Ancient Church: the process of their regeneration from first to last things is herein contained in its order.

CHAP. II. The intelligence and wisdom of those men, while they were regenerate, is described; for that church was a celestial church, the foremost of all churches on this earth.

CHAP. III. The fall and end of that church; that they sank down from the celestial man to the natural; wherefore they had intelligence from self, instead of intelligence from the Lord.

CHAP. IV. The division of that church, which existed between those [on the one hand] who placed the whole of the church and thence of salvation in doctrine alone and in the science of knowledges, who are Cain, and between those [on the other] who were at the same time in the life of love and charity, who are Abel; and abstractedly, [the meaning is] that the mere science of doctrinals, just like faith alone, when the whole of religion is placed therein, kills charity; but that those were rejected who made the church consist in doctrine alone, and not at the same time in life.

CHAP. V. The divisions and changes of that church are described, which are signified by the posterity of Adam from Seth.

CHAP. VI. The end of that church, when there was no longer any truth and good, because they were in self-intelligence, vers. 1-6, 10-12; and the commencement of a new church, which is understood by Noah and his three sons.

CHAP. VII. The destruction of the Most Ancient Church is described by the flood; and the beginning of a new church by the ark and its preservation.

CHAP. VIII. The end of the Most Ancient Church, and the commencement of the Ancient Church.

CHAP. IX. The precepts and statutes for that church, vers. 1-17; that church is Noah, its celestial is Shem, its spiritual Japhet, and its natural Ham, vers. 18-29.

CHAP. X. Since that church was spread over a great part of Asia, and there arose divisions thence, therefore these divisions are described by the posterity derived from Noah, that is, from his three sons.

CHAP. XI. Concerning the beginning of Babel, and its destruction, vers. 1-9; continuation concerning the various states of that church, and the quality of its members, even to the end, when it became idolatrous and magical.

CHAP. XII. The institution of the Israelitish and Jewish Church, which commenced from Eber, whence it was called the Hebrew Church, and its first institution from [the time of] Abram, who was commanded to go into the land of Canaan;

because all the places therein, together with the surrounding parts, had received spiritual significations from the men of the Most Ancient Church, which were to be discussed in the new Word, that was to be written among them, and in which Word those places were to be mentioned, vers. 1-8; its first instruction, which is that of the natural man by sciences, which are Egypt, where Abram was.

CHAP. XIII. An increase in knowledges of the church, and the separation of spiritual knowledges, which are Abram, from the natural knowledges, which are Lot.

CHAP. XIV. A conflict in the natural man, between the truths and goods, and the evils and falsities there; and when the victory inclined to the side of the wicked, that is, of hell, the spiritual man contended with them, and struck them down, vers. 1-17; hence the natural man became spiritual-natural, and removed from himself the evils and falsities of the natural man, vers. 18-24.

CHAP. XV. Since hitherto there had been only a multiplication of the truth, but not a fructification of good, and thus no church, therefore he insisted that a church should have its rise with him, vers. 1-6; it was foretold, however, what the quality of this church and its conjunction with the Lord would be; namely, that it would be perverted, vers. 7-21.

CHAP. XVI. The conjunction of the truth and good of the natural man, from which only the external church, which is rational, has an existence.

But these subjects are treated of in the *Arcana Cœlestia*, where by the things which have reference to the church are signified those which have reference to the Lord ; for all things of the Word, in the spiritual sense, treat concerning the church and heaven, but in the celestial sense concerning the Lord.

[GENERAL CONTENTS OF THE
PROPHETS AND PSALMS
ACCORDING TO THE INTERNAL SENSE.]

1. *The Lord's Advent.*
2. *The successive vastation of the Church.*
3. *The church totally desolated, and its rejection.*
4. *The rejection of the Lord by the church.*
5. *The Lord's temptations in general.*
6. *His temptations even to despair.*
7. *The Lord's combats with the hells.*
8. *His victory over them, that is, their subjugation.*
9. *The passion of the cross.*
10. *The glorification of the Lord's Human, that is, of its union with the Divine.*
11. *The new church in the place of the former.*
12. *The new church, and at the same time the new heaven.*
13. *The state of humiliation before the Father.*
14. *The state of union with His Divine.*
15. *The last judgment by Him.*
16. *Songs of praise and worship of the Lord.*
17. *The redemption and salvation by the Lord.*

PRINTED BY
MORRISON AND GIBB LIMITED
EDINBURGH

THE DOCTRINE OF THE NEW JERUSALEM
CONCERNING CHARITY

THE DOCTRINE
OF THE
NEW JERUSALEM
CONCERNING
CHARITY

FROM THE LATIN
OF
EMANUEL SWEDENBORG

THE SWEDENBORG SOCIETY

(INSTITUTED 1810)

1 BLOOMSBURY STREET, LONDON

1897

EDITORIAL NOTE.

The Doctrine of Charity is one of the many important though fragmentary posthumous works of Swedenborg. It was written in the year 1764, but was never brought to completion. The original MS. was reproduced by photolithography in the year 1870 under the editorship of the Rev. R. L. Tafel, and from this photolithographic reproduction the Latin text was transcribed by Dr. S. H. Worcester in 1877, and published in New York in 1885 by the American Swedenborg Printing and Publishing Society. It is from this published Latin text, with constant confirmatory reference to the photolithographic edition, that the present translation has been made.

The work, as the author left it, consists of the first draft of the treatise, which he apparently intended to further elaborate afterwards. This is followed by an important re-cast and amplification of Chapter I. and part of Chapter II., with the headings of Chapters III. and IV. ;

but it does not appear whether this was intended to replace the first draft or to supplement it. This, again, is followed by yet another syllabus, or "order and arrangement," of the work.

As the work was never written out for the press, Swedenborg did not follow his usual custom of dividing it into regularly numbered paragraphs, but numbered the divisions of each chapter separately. To facilitate reference, however, the divisions adopted by the Rev. J. F. Potts in his *Swedenborg Concordance* have, in the present edition, been added in the margin.

The first part of this edition, as far as page 31, has been translated by the Rev. J. Presland, and the remainder by Mr. A. H. Searle, who has also read and revised the whole work as it passed through the press.

LONDON, *September* 1897.

CONTENTS.

	Pages
I. THE FIRST [ESSENTIAL] OF CHARITY IS TO LOOK TO THE LORD, AND SHUN EVILS BECAUSE THEY ARE SINS, WHICH IS DONE BY REPENTANCE,	3-9
1. So far as any one does not look to the Lord, and shun Evils because they are Sins, so far he remains in them,	3
2. So far as any one does not cognize and know what Sins are, so far he sees no otherwise than that he is without Sins,	4
3. So far as any one does cognize and know what Sins are, so far he can see them in himself, confess them before the Lord, and repent of them,	5
4. Good before Repentance is spurious Good; so likewise is Charity, because Good is of Charity,	6
5. Consequently the first [Essential] of Charity is to look to the Lord, and shun Evils because they are Sins,	7
II. THE SECOND [ESSENTIAL] OF CHARITY IS TO DO GOODS BECAUSE THEY ARE USES,	9-16
1. Not to will to do Evil to the Neighbour is of Charity,	10
2. To will to do Good to the Neighbour is of Charity,	11
3. A Man may do Good which he believes to be of Charity, and still not shun Evil; and yet all Evil is against Charity,	12
4. In proportion as a Man does not will to do Evil to the Neighbour, he wills to do Good to him; and not contrariwise,	13
5. Evil, because it is against Charity, must first be removed, which is done by Repentance, before the Good that a man does is the Good of Charity,	14
6. Such as the Cognition and thence the Removal of Evil by Repentance is, such is the Good which is of Charity,	15

	Pages
7. Hence it follows that the first [Essential] of Charity is to look to the Lord and shun Evils as Sins ; and that the second [Essential] of Charity is to do Goods,	15
III. THE NEIGHBOUR THAT IS TO BE LOVED IS, IN THE SPIRITUAL IDEA, GOOD AND TRUTH,	16-22
1. A Man is not Man from the Form, but from the Good and Truth in him ; or, what is the same, from the Will and Understanding,	17
2. Therefore the Good and Truth in a Man is the Neighbour that is to be loved,	18
3. The Quality of the Neighbour is according to the Quality of the Good and Truth in a Man ; or, such as a Man is, such is the Neighbour, . . .	18
4. The Degree of the Neighbour is according to the Degrees of Good and Truth in a Man ; consequently, no one Man is the Neighbour in the same Degree as another,	19
5. The Good of the internal Will is the Neighbour that is to be loved, and not the Good of the external Will unless this makes one with the former,	21
6. Truth is the Neighbour so far as it makes one with Good, and makes one [with it] as Form and Essence,	22
IV. THE OBJECT OF CHARITY IS A MAN, A SOCIETY, ONE'S OWN COUNTRY, AND THE HUMAN RACE ; AND ALL ARE THE NEIGHBOUR IN A STRICT AND IN A WIDE SENSE,	22-28
1. Every Man is the Neighbour according to the Quality of his Good,	23
2. A Society, lesser and greater, is the Neighbour according to the Good of its Use,	24
3. One's own Country is the Neighbour, according to its spiritual, moral, and civil Good,	25
4. The Human Race is the Neighbour in the widest sense ; but as it is distinguished into Empires, Kingdoms, and Republics, each of these is the Neighbour according to the Good of [its] Religion and Morals, and according to the Good which it performs to one's own Country, and makes one with its own Good,	27

	Pages
V. MAN IS THE SUBJECT OF CHARITY ; AND SUCH AS IS THE CHARITY IN HIM SUCH A SUBJECT OF IT IS HE, AND SUCH IS THE CHARITY THAT HE EXERCISES TOWARDS THE NEIGHBOUR,	28-38
1. Man was created to be a Form of Love and Wisdom,	29
2. At this day, in order that a Man may be Man, he ought to be a Charity in Form,	29
3. A Man ought to be a Charity in Form, not from himself but from the Lord ; he is thus a Receptacle of Charity,	31
4. A Man is such a Form of Charity in proportion as the Good of the Will is conjoined with the Truths of the Understanding in him,	33
5. Whatever proceeds from such a Man derives from the Form a likeness [to him], thus, it is Charity,	34
6. The Neighbour may be loved from what is not Charity ; and yet this, regarded in itself, is not to love the Neighbour,	36
7. He who loves the Neighbour from Charity in itself, loves the Neighbour,	37
VI. MAN IS BORN IN ORDER THAT HE MAY BECOME A CHARITY ; AND [THIS] HE CANNOT BECOME UNLESS HE PERPETUALLY DOES THE GOOD OF USE TO THE NEIGHBOUR FROM AFFECTION AND [ITS] DELIGHT,	38-46
1. The general Good exists from the Goods of Use which the Individuals perform ; and the Goods of Use which the Individuals perform subsist from the general Good,	38
2. Ministries, Functions, Offices, and various Occupations are the Goods of Use which the Individuals perform, from which the general Good exists,	41
3. All the Offices and Employments [in a Kingdom, Commonwealth, and Community], regarded as to the Goods of Use, constitute a Form which corresponds to the Heavenly Form,	41
4. They also constitute a Form which corresponds to the Human Form,	43
5. In this Form, every one is a Good of Use according to the Extent of his Office or Employment,	44
6. Man is born in order that he may become a Charity ; and he cannot become a Charity unless he perpetually does the Good of Use to the Neighbour from Affection and its Delight,	45

	Pages
VII. EVERY MAN WHO LOOKS TO THE LORD, AND SHUNS EVILS AS SINS, IF HE SINCERELY, JUSTLY AND FAITHFULLY DOES THE WORK THAT BELONGS TO HIS OFFICE AND EMPLOYMENT, BECOMES A FORM OF CHARITY,	46-57
1. Charity in the Priest,	47
2. Charity in Magistrates,	48
3. Charity in the Officials under them,	48
4. Charity in Judges,	49
5. Charity in the Commander of an Army,	50
6. Charity in the Officers under the Commander of an Army,	51
7. Charity in the Common Soldier,	52
8. Charity in the Business Man,	52
9. Charity in Workmen,	54
10. Charity in Farmers,	54
11. Charity in Shipmasters,	55
12. Charity in Sailors,	56
13. Charity in Servants,	57
VIII. THE SIGNS OF CHARITY ARE ALL THINGS THAT BELONG TO WORSHIP,	58-61
1. Charity itself is in the Internal Man, and the sign of it is in the External,	59
* * * * *	
[IX. THE BENEFLECTIONS OF CHARITY ARE ALL THE GOOD DEEDS OUTSIDE OF HIS OFFICIAL DUTY, WHICH A MAN WHO IS A CHARITY DOES FROM FREEDOM],	61
* * * * *	
4. No one is saved by these Benefactions, but by the Charity from which they are done, and which therefore is in these Benefactions,	61
X. THE OBLIGATIONS OF CHARITY ARE ALL THE THINGS THAT A MAN OUGHT TO DO BESIDES THOSE ABOVE MENTIONED,	62-64
XI. THERE ARE DIVERSIONS OF CHARITY, WHICH ARE VARIOUS ENJOYMENTS AND PLEASURES OF THE SENSES OF THE BODY, USEFUL FOR RECREATING THE MIND (<i>animus</i>),	64-70
XII. THERE IS NO CHURCH WHERE THERE IS NO TRUTH OF FAITH, AND NO RELIGION WHERE THERE IS NO GOOD OF LIFE,	70-72

	Pages
I. THE FIRST [ESSENTIAL] OF CHARITY IS TO LOOK TO THE LORD, AND SHUN EVILS AS SINS,	73-88
1. No one can have Charity except from the Lord,	74
2. No one can have Charity from the Lord unless he shuns Evils as Sins,	77
3. A Man ought to shun Evils as Sins as from himself, but yet from the Lord,	79
4. In so far as any one does not shun Evils as Sins, he remains in them,	81
5. In so far as any one does not cognize and know what Sins are, he does not see otherwise than that he is without Sins,	83
6. In so far as any one cognizes and knows what Sins are, he can see them in himself, confess them before the Lord, and repent of them,	85
7. Good before Repentance is not Good, thus neither is it Charity,	86
8. Consequently, the first [Essential] of Charity is to look to the Lord and shun Evils as Sins, which is done by Repentance,	87
II. THE SECOND [ESSENTIAL] OF CHARITY IS TO DO GOOD TO THE NEIGHBOUR,	89-93
1. Not to will to do Evil to the Neighbour, is to love him,	89
III. THE NEIGHBOUR WHO IS TO BE LOVED, IN THE NATURAL SENSE IS THE FELLOW-CITIZEN, A SOCIETY, SMALLER OR LARGER, ONE'S COUNTRY, AND THE HUMAN RACE,	93
IV. THE NEIGHBOUR IS TO BE LOVED ACCORDING TO HIS SPIRITUAL, AND THENCE HIS MORAL, CIVIL AND NATURAL GOOD; CONSEQUENTLY THE NEIGHBOUR WHO IS TO BE LOVED IN THE SPIRITUAL SENSE IS GOOD,	93
ORDER AND ARRANGEMENT,	95

CHARITY.

THE chapters in their series.*

- I. THE FIRST [ESSENTIAL] OF CHARITY IS TO LOOK TO THE LORD, AND SHUN EVILS AS SINS.
- II. THE SECOND [ESSENTIAL] OF CHARITY IS TO DO USES TO THE NEIGHBOUR.
- III. THE NEIGHBOUR TO WHOM USES ARE TO BE DONE IS, IN THE NATURAL SENSE, A FELLOW CITIZEN ; A SOCIETY, LESSER AND GREATER ; ONE'S COUNTRY ; AND THE HUMAN RACE. THERE ARE SPIRITUAL USES AND THERE ARE CIVIL USES.
- IV. USES ARE TO BE DONE TO THE NEIGHBOUR ACCORDING TO HIS SPIRITUAL GOOD, AND THENCE HIS MORAL, CIVIL, AND NATURAL GOOD ; CONSEQUENTLY, IN THE SPIRITUAL SENSE, THE NEIGHBOUR THAT IS TO BE LOVED IS GOOD.

* The following notes are on the left hand margin of the original MS.:—Appendix : Concerning the lot after death of those who are in faith separated from charity.

Let the sins be enumerated, from the Decalogue and from reason, of which a man is not conscious if he does not examine himself, but either confirms them in himself or does not regard them as sins, and thus does them continually from hereditary [tendency], on account of their delights. These sins may be enumerated to fifty or a hundred, both civil and spiritual, etc.

- V. EVERY ONE LOVES THE NEIGHBOUR FROM THE GOOD OF CHARITY IN HIMSELF ; CONSEQUENTLY THE CHARITY OF EVERY ONE IS OF SUCH QUALITY AS THE CHARITY WHICH HE HIMSELF IS.
- VI. MAN WAS BORN TO BECOME A CHARITY ; AND [THIS] HE CANNOT BECOME UNLESS HE PERPETUALLY WILLS AND DOES THE GOOD OF CHARITY FROM AFFECTION AND ITS DELIGHT.
- VII. EVERY MAN WHO LOOKS TO THE LORD AND SHUNS EVILS AS SINS, IF HE SINCERELY, JUSTLY, AND FAITHFULLY DOES THE WORK BELONGING TO HIS OFFICE AND EMPLOYMENT, BECOMES A CHARITY IN FORM.
- VIII. THE SIGNS OF CHARITY ARE ALL THE THINGS THAT BELONG TO WORSHIP.
- IX. THE BENEFACCTIONS OF CHARITY ARE ALL THE GOOD [DEEDS], OUTSIDE OF HIS OFFICIAL DUTY, WHICH A MAN WHO IS A CHARITY DOES FROM FREEDOM.
- X. THE OBLIGATIONS OF CHARITY ARE ALL THE THINGS THAT A MAN OUGHT TO DO BESIDES THOSE ABOVE MENTIONED.
- XI. THERE ARE DIVERSIONS OF CHARITY, WHICH ARE VARIOUS ENJOYMENTS AND PLEASURES OF THE SENSES OF THE BODY USEFUL FOR RECREATING THE MIND.
- XII. CHARITY AND FAITH MAKE ONE. THERE IS NO CHURCH WHERE THERE IS NO TRUTH OF FAITH, AND NO RELIGION WHERE THERE IS NO GOOD OF CHARITY.

I.

THE FIRST [ESSENTIAL] OF CHARITY IS TO ¹
 LOOK TO THE LORD, AND SHUN EVILS
 BECAUSE THEY ARE SINS, WHICH IS DONE
 BY REPENTANCE.

To be explained in this order :—

1. *So far as any one does not [look to the Lord and] shun evils because they are sins, so far he remains in them.*
2. *So far as any one does not cognize and know what sins are, so far he sees no otherwise than that he is without sins.*
3. *So far as any one does cognize and know what sins are, so far he can see them in himself, confess them before the Lord, and repent of them.*
4. *Good before repentance is spurious good ; so likewise is charity, because good is of charity.*
5. *Consequently the first [essential] of charity is to look to the Lord, and shun evils because they are sins.*

1. *So far as any one does not look to the Lord, ² and shun Evils because they are Sins, so far he remains in them.*

Man is born into evils of every kind. His will, which is his proprium, is nothing but evil ; wherefore, unless a man is reformed and regenerated, he remains not only just as he was born, but even [becomes] worse ; because to the evils received by

heredity he adds actual evils from himself. A man remains of this quality if he does not shun evils as sins. To shun them as sins is to shun them as diabolical and hellish, and thus deadly, and hence because there is eternal damnation in them. If a man so regards them, he then believes that there is a hell and that there is a heaven, and also that the Lord can remove evils if the man also, as of himself, endeavours to remove them. But see what has been demonstrated on this subject in *The Doctrine of Life for the New Jerusalem* (nos. 108-113); to which I will add this :—All evils are born delightful, because man is born into the love of self, and that love makes delightful all things which are of his proprium, thus whatever he wills and thinks ; and every one remains until death in the delights which were inrooted by birth, unless they are subdued ; and they are not subdued unless they are regarded as sweet poisons which kill, or as flowers apparently beautiful bearing poison within them, thus unless the delights of evils are regarded as deathly, and this until at length they become undelightful.

- 3 2. *So far as any one does not cognize and know what Sins are, so far he sees no otherwise than that he is without Sins.*

That he knows that he is a sinner, in evils from head to foot, is from the Word ; but still he does not know, because he does not see any one sin in himself. Wherefore he prays like a tinkling sound, he confesses like a tinkling sound, and yet in his inmost self believes that he is not a sinner. In the other life this belief is made

manifest ; for he then says, " I am pure, I am clean, I am guiltless " ; and yet, when he is examined, he is impure, unclean, yea, even corrupt. He is as if his skin were outwardly healthy-looking and soft, while the interiors, from the heart itself, were diseased. He is also like a liquid, clear upon the surface, but in its depths putrid from stagnation.

3. *So far as any one does cognize and know what Sins are, so far he can see them in himself, confess them before the Lord, and repent of them.* 4

It is said that he can, if he will, and he who believes in eternal life does will. But still, he must think not [only] of those things which he does, but of those which he wills to do, which, if he believes allowable, he then also does ; and if he does not do them it is on account of the world. There is an internal and an external effect, or an internal and an external work. The external effect or work proceeds and comes into being from the internal effect or work, just as action from endeavour : endeavour in a man is will. Wherefore, even although he does not do a thing with his body, yet, if he makes it allowable the endeavour or will remains, and this is the act itself in the spirit. Wherefore, to cognize and to know what his own sins are, is to cognize and to know the things he has thought, and, from these, what he makes allowable, also what he eagerly desires, and what thought he favours. For example, if he thinks whether whoredom is a sin, and how grievous a sin ; whether hatred and revenge, whether thefts and suchlike things, whether conceit and pride, con-

tempt of others, and avarice, are sins : and the man must then remove disguises, if he has cast any over them—that is, the things by which he has confirmed them—and consult the Word, and he will see.

- 5 Every one sees that he who acknowledges that sin is sin [can see the sins in himself] ; but he who makes them allowable in thought, and not allowable in the body on account of the world, cannot see them. He is like one who reverses a mirror in order to see his face ; or like one who wishes to see his face and puts a veil before it.*

- 6 4. *Good before Repentance is spurious Good ; so likewise is Charity, because Good is of Charity.*

For evil is inwardly in the man, because it is not open, and therefore is not healed ; and genuine good cannot spring from evil. The fountain is impure. Good which springs from evil may appear good in outward form ; but inwardly in it is the man such as he is inwardly. Everything which the man does from it is his image ; he himself appears before the angels in his own image, yea, outside himself : this I have seen a thousand times. Wherefore, the good that any one does with the body may appear good before those who see only the

* The following note is on the left hand margin of the original MS. :—Self-examination : 1, If it is only as to actions it does not discover much, and this examination is not enough ; the reason ; 2, but if it is as to the thoughts and intentions, it then discovers more ; 3, and if it searches out what he regards as sin or not as sin, it then discovers [still more]. For whatever a man makes allowable in himself, this he does. To make allowable is of the will ; it is an endeavour, and is a deed in spirit ; and he will do it in the body when obstacles are removed. Such also are Machiavelians.

external ; but within it lie hidden the will and intention, which may be that he wishes to be thought sincere and good in order that he may captivate souls for the sake of honour and gain. In a word, it is either meritorious, or hypocritical, or diabolical good, which is [done] that he may deceive, revenge, kill, etc. But this good is taken away at death, when he is let into his interiors, and it becomes open evil.

All the good which a man does to the neighbour is of charity, or is charity. Wherefore the quality of the charity may be known from the three things preceding, namely :—1, How far he shuns evils as sins ; 2, how far he knows and cognizes what sins are ; 3, and how far he has seen them in himself, confessed them, and repented. These are evidences to everyone of what quality his charity is.

5. *Consequently the first [Essential] of Charity is to look to the Lord, and shun Evils because they are Sins.*

Every good that a man does to the neighbour for the neighbour's sake, or for the sake of truth and good, thus for the reason that it is according to the Word, or for the sake of religion and thus for the sake of God, thus [that he does] from a spiritual love or affection, is called a good of charity, or a good work. So far as this derives [its quality] from the man, it is not good, but so far as [it derives its quality] from the Lord* through the man. The Lord does good to everyone,

* The Latin, and also the photolithograph of the author's MS., has "*ex homine*" ("from the man"), apparently a *lapsus penne* for "*ex Domino*" ("from the Lord").

mainly by means of others, but still in such wise that the man knows scarcely otherwise than that it is done from himself ; wherefore, He very often moves the wicked to do good to others, but from an affection of the love of self and the world. This good is, indeed, of the Lord, or from the Lord ; but the man is not rewarded for it. If, however, a man does good not from a merely natural but from a spiritual love or affection, he is rewarded. The reward is the heavenly delight of that love and affection, which remains with him to eternity ; and this so far as he does good not from himself, that is, so far as he believes that all good is from the Lord, and does not place merit in it.

9 That no one can do good which is good, from himself, but that, so far as a man shuns evils as sins, so far he does goods not from himself but from the Lord, may be seen in *The Doctrine of Life for the New Jerusalem, from the Precepts of the Decalogue* (nos. 9–17, and nos. 18–31).

10 From which things it is evident that before repentance there is no charity of which the good is from the Lord, but it is from man ; whereas after repentance it becomes charity of which the good is not from man but from the Lord. For the Lord cannot enter into a man, and do any good from Himself by means of him, before the devil, that is, evil, is cast out, but after he is cast out. The devil is cast out by repentance ; and when he is cast out the Lord enters and does good there by means of the man ; yet always in such manner that the man perceives no otherwise than that he does it from himself, and yet he knows that it is from the Lord.

From these considerations it is now evident ¹¹ that the first [essential] of charity is to shun evils as sins, which is done by repentance. Who does not see that an impenitent man is evil? and who does not see that an evil man has not charity? and who does not see that he who has not charity cannot do charity? Charity must be from charity in the man.

6. Finally, let some passages be cited from the ¹² Word, as from the Lord's words to the Pharisees, that the internal man is to be purified.

The words in Isaiah i.

Some of the passages in *The Doctrine of Life for the New Jerusalem* (nos. 28-31 ; also 50-52).

II.

THE SECOND [ESSENTIAL] OF CHARITY IS ¹³
TO DO GOODS BECAUSE THEY ARE USES.

To be explained in this order :—

1. *Not [to will] to do evil to the neighbour is of charity.*
2. *To will to do good to the neighbour is of charity.*
3. *A man may do good which he believes to be of charity, and still not shun evil ; and yet all evil is against charity.*
4. *In proportion as a man does not will to do evil to the neighbour, he wills to do good to him ; and not contrariwise.*

5. *Evil, because it is against charity, must first be removed, which is done by looking to the Lord, and by repentance, before the good that a man does is the good of charity.*
6. *Such as the cognition and thence the removal of evil by repentance is, such is the good which is of charity.*
7. *Hence it follows that the first [essential] of charity is to look to the Lord and shun evils as sins; and that the second [essential] of charity is to do goods.*

14 I. *Not to will to do Evil to the Neighbour is of Charity.*

Everyone sees that charity does no evil to the neighbour, because charity is love towards the neighbour, and he who loves anyone fears to do evil to him. There is a conjunction of souls between them; whence it comes that, when he does evil to him to whom he is conjoined by love, it is perceived in his soul as if he were doing evil to himself. Who can do evil to his own children, his own wife, his own friends? for to do evil is against the good of love.

15 Who does not see that he who holds another in hatred, and acts towards him as a foe and an enemy, who burns with revenge, and desires his death, does not love the neighbour? that he who would commit whoredom with the wife of another, who would deflower virgins and desert them, and violate women, does not love the neighbour? that he who would plunder and under various pretences steal his goods, who injures the reputation of another by slander, and

thus by bearing false witness, does not love the neighbour? nor, indeed, he who covets his house, his wife, or any other things which are the neighbour's? From which instances it is evident that not to will to do evil to the neighbour is of charity.

On this subject Paul declares, in two places, ¹⁶ that to love the neighbour is to fulfil the law [Rom. xiii. 8-10; Gal. v. 14]. And [quote] elsewhere, from the Word.

1. To will to do Good to the Neighbour is of ¹⁷ Charity.

This is known, for it is believed that to give to the poor, to render help to the needy, to succour widows and orphans, to treat servants well, to contribute to churches, hospitals and various pious uses, is of charity; also, that to give food to the hungry and drink to the thirsty, to shelter the stranger, clothe the naked, visit the sick, come to those bound in prison, and many other things, are goods of charity. But nevertheless, they are goods only so far as the man shuns evils as sins. If a man does these goods before he shuns evils as sins, they are external goods, yea, meritorious, because they spring from an impure fountain; and the things which flow forth from such a fountain are inwardly evil. The man is in them and the world is in them.

It is known that to do Christian goods is of ¹⁸ charity; and it is believed by many that good blots out evil, and that thus evils cease to be with a man, or that they are not regarded; but it does not blot out evil unless the man thinks about the evils in himself, and repents of them.

19 There are many who have so believed, and have thought that there was no evil in themselves. On being examined, they have confessed that they were full of evils, and that, unless they were kept in externals, they could not be saved.

20 3. *A Man may do Good which he believes to be of Charity, and still not shun Evil ; and yet all Evil is against Charity.*

It is evident that to shun evil [and to do good] are two distinct things ; for there are those who do every good of charity, from piety and from thought concerning eternal life, and yet do not know that to hold in hatred, to revenge, to commit whoredom, to steal and do injury, to slander, thus to bear false witness, and many other things, [are evils]. There are judges who live piously, and yet do not count it a sin to judge from friendship, from relationship, and from considerations of honour and gain ; nay, if they do know, they confirm in themselves the belief that these things are not evils ; thus also others. In a word, to shun evils as sins and to do Christian good are two distinct things. He who shuns evils as sins does Christian goods, but those who do good and do not shun evils as sins, do not do any Christian good ; for evil is contrary to charity, and must therefore first be abolished before the good which a man does is with charity, that is, of charity. No one can do good and at the same time will to do evil, or will good and also evil.

21 All good that in itself is good proceeds from the interior will. Evil is removed from this will by repentance ; the evil into which a man is born

also resides there. Wherefore, unless he repents, evil remains in the interior will, and good proceeds from the exterior will, thus the state is perverted. The interior qualifies the exterior, and not the exterior the interior. The Lord says: "Cleanse first the inside of the cup and of the platter" [(Matt. xxiii. 26)].

N.B. Man has a twofold will, an interior and an exterior. The interior will is purified by repentance; the exterior then does good from the interior; but exterior good does not remove the evil of concupiscence, or the root of evil.

4. *In proportion as a Man does not will to do Evil to the Neighbour, he wills to do Good to him; and not contrariwise.* 23

There is civil good, there is moral good, and there is spiritual good. The good before a man shuns evils as sins is civil and moral good; but in proportion as a man shuns evils as sins, both the civil and the moral good becomes also spiritual; and not before.

Concupiscence lies hidden within, and its delight is outside. Wherefore, when a man thinks from concupiscence and its delight, he either confirms evil and believes that it is allowable, and thus is in evil; or he does not think of any evil in himself, and thus believes that he is whole. 24

The truth is that a man ought to confess himself to be a sinner, and that from the head to the sole of the foot there is no soundness in him. This he can say, and say from knowledge; but still he cannot inwardly believe it unless he knows it by examination. He can then say 25

these things, and then for the first time he observes that there is no soundness in him. Thus and no otherwise the ulcer is opened and healed ; otherwise the cure is but palliative.

26 Did not the Lord preach repentance ? likewise the disciples ? and John the Baptist ?

Isaiah [(i. 16, 17)] says that the first thing is to cease from evils, and that then one may learn to do good. Before this, a man does not know what and of what quality good is. Evil does not know what good is, but good will discern evil.

27 5. *Evil, because it is against Charity, must first be removed, which is done by Repentance, before the Good that a man does is the Good of Charity.*

Since evil must first be known in order that it may be removed, therefore the Decalogue was the first of the Word * ; and also in the whole Christian world it is the first of the doctrine of the Church. All are initiated into the Church by knowing evil and not doing it, because it is against God.

28 Wherefore this first thing was so holy, for the reason that no one can do Christian good before.

29 That good follows, is clearly evident from this example :—A judge says, “ I will not adjudicate from evil, for various reasons, but justly ” ; and he does good.

30 A farmer says, “ I will do no work except justly and faithfully ” ; thus he does good work.

31 So in a thousand other instances ; when a man does not do evil he does good.

32 Wherefore, it may be taken as a rule, that to shun evil as sin is to do good.

* See *The Apocalypse Explained*, no. 939.—[TR.]

6. *Such as the Cognition and thence the Removal of Evil by Repentance is, such is the Good which is of Charity.* 33

[That is,] according as a man knows what is evil, more or less ; according as he knows evils of faith and evils of life, and according to how he ceases from them ; and he does cease from them in proportion as he looks to the Lord, and believes in Him.

Examples may teach this. For a man is such 34 [as he is] inwardly ; the purer he is, and the fountain from which his good flows is a fountain of better water.

In a word, good is good to any one in the same 35 degree and quality as evil is evil to him : the one cannot be separated from the other.

So far as any one puts off the old man, so far 36 he puts on the new.

So far as any one crucifies the flesh, so far he 37 lives in the spirit.

No one can serve two masters at the same 38 time.

Cognition involves that there be a knowledge 39 of what is true and what is false ; removal is of the will ; both are of the life.

7. *Hence it follows that the first [Essential] of 40 Charity is to look to the Lord and shun Evils as Sins ; and that the second [Essential] of Charity is to do Goods.*

An evil man can equally do good as a good man. He can render help to another ; he can do him many good services, from benevolence, from kindness, from friendship, from compassion. But still these are not of charity with him who does

them, but with him to whom they are done. It is charity in outward appearance.

- 41 When any one has shunned an evil as a sin several times, then only the good that he does appears to him ; and they are together in him. But still one must be prior ; and one really is prior, and interior.

III.

- 42 THE NEIGHBOUR THAT IS TO BE LOVED IS, IN THE SPIRITUAL IDEA, GOOD AND TRUTH.

It is said, in the spiritual idea, because this is the idea in which the spiritual man interiorly is, and in the same idea are the angels. This idea is abstract from matter, space, and time ; especially is it abstract from person.

Arrangement into order :—

1. *A man is not man from the form, but from the good and truth in him, or, what is the same, from the will and understanding.*
2. *Therefore the good and truth in a man is the neighbour that is to be loved.*
3. *The quality of the neighbour is according to the quality of the good and truth in a man ; or, such as the man is, such is the neighbour.*
4. *The degree of the neighbour is according to the degrees of good and truth in a man ; consequently, no one man is the neighbour in the same degree as another.*

5. *The good of the internal will is the neighbour that is to be loved, and not the good of the external will unless the latter makes one with the former.*

6. *Truth is the neighbour so far as it proceeds from good, and makes one [with it] as form and essence.*

I. *A Man is not Man from the Form, but ⁴³ from the Good and Truth in him, or, what is the same, from the Will and Understanding.*

That the will and the understanding are the man himself, and not the form which appears as a man in face and body, is known. Some are foolish and insane, and yet appear to be men; some are so natural that they are like animals, except that they can speak; others are rational and spiritual. The human form of the latter may appear less beautiful, but nevertheless they are more men than the former. Take away the good and truth from them, and there is a human form in which there is no man; they are like pictures and sculptures, and like apes.

It is said, good and truth, that is, the will and the ⁴⁴ understanding, because good is of the will, and truth is of the understanding; for the will is the receptacle of good, and the understanding is the receptacle of truth.

But still good and truth cannot exist except in ⁴⁵ their subject. Nothing can be separated from its subject; wherefore a man is the neighbour; but in the spiritual idea the good and the truth from which the man is man.

- 46 2. *Therefore the Good and Truth in a Man is the Neighbour that is to be loved.*

Set before your eyes three or ten men whom you are choosing for some domestic office. Do you choose otherwise than according to the good and truth in them? From these man is man.

- 47 If you are choosing any one of ten for a servant, do you not enquire respecting his will and understanding?

- 48 The one who is chosen is to you the neighbour who is loved. A devil-man may appear in face like an angel-man. Is not the angel-man to be loved, and not the devil-man? You do good to the angel-man on account of the good and truth in him, but not to the devil-man. It is charity for the latter to be punished, if he does evil, and for the angel-man to be rewarded.

- 49 If you look upon ten young women in order to choose one for a wife, five of whom are harlots and five chaste, do you not choose one of the chaste, according to her good, which agrees with your own good?

- 50 3. *The Quality of the Neighbour is according to the Quality of the Good and Truth in a Man ; or, such as a Man is, such is the Neighbour.*

That every man is not the neighbour in the same way as another, the Lord's parable of the man wounded by robbers teaches, where it is said that he was the neighbour who rendered help to him [(Luke x. 29-37)].

- 51 He who does not distinguish the neighbour according to the quality of the good and truth in him, may be deceived a thousand times ; charity

becomes confused and at length ceases. A devil-man may exclaim, "I am a neighbour ; do good to me ;" and if you do good to him, he may kill you or others. You are placing a knife or sword in his hand.

The simple do so. They say that every man ⁵² is equally the neighbour, and that it is no part of their appointed work to examine his quality, but that this must be investigated by God ; "I must simply render help to the neighbour." But nevertheless this is not loving the neighbour. He who loves the neighbour from genuine charity searches out what kind of man he is, and benefits him discreetly, according to the quality of his good.

In the other life such simple ones are with- ⁵³ drawn and separated ; for if they come among diabolical spirits they are beguiled into doing good to them, and into doing evil to the good. These cry out, "Set me free, help me !" This is the chief strength that the wicked acquire for themselves. Without aid from, and, as it were, conjunction with them, they have no power at all ; but with those whom they have deceived by the name of "neighbour," they have power.

Genuine charity itself is prudent and wise ; ⁵⁴
 B. other charity is spurious, because it is only
 N. of the will or of good, and not at the same
 time of the understanding or of truth.

4. *The Degree of the Neighbour is according* ⁵⁵
to the Degrees of Good and Truth in a Man ;
consequently, no one Man is the Neighbour in the
same Degree [as another].

Good is distinguished, according to degrees, into civil good, moral good, and spiritual good.

- 56 The neighbour which a man must love from charity should be spiritual good. Without this good there is no charity; for the good of charity is spiritual good, since every one in the heavens is conjoined according to that good.
- 57 Moral good, which is human good itself—for it is the rational good according to which man lives with man as a brother and companion—is the neighbour so far as it derives [its quality] from spiritual good. For moral good apart from spiritual good is external good; it is of the external will, and is not internal good. It may be evil, which is not to be loved.
- 58 Civil good is the good of life in accordance with the civil laws; and its beginning and foundation, which is, not to act against those laws, is on account of punishments. If in this good there is not moral good, and, in this, spiritual good, it is no other good than the animal good in which beasts are when they are kept shut up or chained, towards those who give them food, or who punish or caress them.
- 59 A man learns these goods in earliest childhood from the Decalogue. The laws of the Decalogue first become civil laws, afterwards moral, and finally spiritual; and then first do goods become goods of charity, according to degrees.
- 60 Charity itself regards first the good of a man's soul, and loves that good because by its means conjunction is effected; next to this it regards his moral good, and loves it just in the proportion that he lives morally, according to the perfection of his reason; and in the last place it regards his civil good, according to which a man has his standing in the world. By civil good a man is a

man of the world ; according to moral good a man is a man above the worldly man and lower than the heavenly ; while according to spiritual good a man is a man of heaven, or an angel. The consociation of man with man is effected by this good, and then, according to degrees, by goods of the lower degrees. For example : There is the spiritual man who wills well and does not understand well ; and he who does not understand well does not do well, thus he is scarcely a rational moral man ; and he who understands well and does not will well is not a neighbour according to the understanding ; but he who does not will well, however well he understands, is not a neighbour.

In a word, the will constitutes the neighbour, ⁶¹ and the understanding so far as it is of the will.

5. *The Good of the internal Will is the Neighbour that is to be loved, and not the Good of the external Will unless the latter makes one with the former.* ⁶²

There is an internal will and an external will ; likewise an [internal and an external] understanding.

The internal will has conjunction with heaven, ⁶³ and the external will with the world.

All good is of the will ; and the good itself of ⁶⁴ charity is good of the internal will.

These are wont to be separated in man ; and ⁶⁵ they are especially separated in hypocrites, pretenders, and flatterers for the sake of gain.

But when those wills make one, then both the ⁶⁶ goods make one good, which is the neighbour.

Let these principles be illustrated by examples, and by comparisons.

67 6. *Truth is the Neighbour so far as it makes one with Good, and makes one [with it] as Form and Essence.*

Every form derives its [quality] from its essence ; wherefore, such as the essence is, such is its form.

68 This may be illustrated by the fact that the intellect, regarded in itself, is such as the will is.

69 It may be illustrated by sound and speech, and by many other things.

70 That truth is good in form, may be seen in *The Apocalypse Explained.*

71 From this it is evident that in the spiritual idea good is the neighbour that is to be loved : or a man according to his good.

IV.

72 THE OBJECT OF CHARITY IS A MAN, A SOCIETY, ONE'S OWN COUNTRY, AND THE HUMAN RACE ; AND ALL ARE THE NEIGHBOUR IN A STRICT AND IN A WIDE SENSE.

That a man is the neighbour is known. A society is the neighbour because a society is a composite man ; one's own country, because a country consists of many societies, and is thus a more composite man ; and the human race is the neighbour because it consists of great societies, every one of which is a man in the composite, thus man in the widest sense.

Let these things be explained in this order :—

1. *Every man is the neighbour according to the quality of his good.*

2. *A society, lesser and greater, is the neighbour according to the good of its use.*
3. *One's own country is the neighbour according to its spiritual, moral, and civil good.*
4. *The human race is the neighbour in the widest sense ; but as it is distinguished into empires, kingdoms, and republics, each of these is the neighbour according to the good of [its] religion, and according to the good which it performs to one's own country and to itself.*

1. *Every Man is the Neighbour according to the Quality of his Good.* 73

Since in the spiritual idea good is the neighbour, and a man is the subject of good, and also the object of him who does good, it follows that in the natural idea a man is the neighbour.

One man is no more the neighbour than 74 another as to his person merely, but as to the good from which a man is such or such a man ; since there are as many differences of the neighbour as there are differences of good, and the differences of good are infinite.

It is believed that a brother, kinsman, and 75 relation, is more the neighbour than a stranger ; and that he who is born in one's own country is more the neighbour than one born outside the country ; but every one is the neighbour according to his good, whether he be Greek or Gentile.

For every one is the neighbour according to 76 spiritual affinity and relationship. This may be seen from the fact that after death every man

comes amongst his own, with whom he is entirely similar as to good, or, what is the same, as to the affections. Moreover, after death natural relationships perish, and spiritual relationships take their place : for in the same heavenly society one knows another, and they are associated together, because they are in similar good. Of ten brothers in the world, five may be in hell, and five in heaven, and these five in different societies ; and when they meet one does not know the other : in fact, also, they are all their own affections. From this it is evident that every man is the neighbour according to the quality of good.

- 77 The goods according to the quality of which [every man is the neighbour] are especially spiritual goods. Charity has regard to these in the first place.

- 78 *2. A Society, lesser and greater, is the Neighbour according to the Good of its Use.*

Every society in a kingdom is established according to its uses, which are various. There are societies whose work is to administer various civil affairs, which are manifold ; various judicial affairs ; various economic affairs ; various ecclesiastical affairs ; for instance, consistories, academies, schools ; there are scientific societies, which also are many.

- 79 Every society can be regarded no otherwise than as a man in the composite ; for which reason it is the neighbour according to the good of that use which it performs. If it performs distinguished uses, it is more the neighbour ; if lowly uses, it is less the neighbour ; if evil uses, it is

the neighbour no otherwise than as a bad man, whose good I desire in order that he may become good, and, so far as is possible, to provide means that he may grow better, even though it should be by threats, chastisements, penalties, privations.

No one can regard a society which has one 80 function except as one composite man; certain persons are called the members of the government when the kingdom is regarded as a man; and among themselves they constitute one man, whose members are the individuals therein.

This is similar to what exists in heaven. Every 81 society there, lesser and greater, is as one man. It is also presented to view as one man. I have seen a distinguished society as one man. The form of heaven is the human form.

So, too, a society on earth appears before the 82 angels in the heavens as one man.

3. *One's own Country is the Neighbour accord-* 83 *ing to its spiritual, moral, and civil Good.*

In the idea of all, one's own country is as one; wherefore all the laws, both of justice and of economy, are framed as for one. One's country, therefore, is like a man in the concrete: it is also called a body, in which the king is highest. Its good, which must be consulted, is called the public good and the common good; it is also said of the king that [his subjects] are in the body of his government.

In heaven also, when it pleases the Lord, every 84 kingdom is exhibited before the angels as one man, thus in the form of its quality. The form is the form of its spiritual affection; the form of

the face is that of the affection of spiritual good, and the form of the body is the form of its civil good, while its manners, speech, and the like, exhibit its rational good. When any one views a kingdom as one man, its quality can be seen ; and according to this it is the neighbour.

85 Birth does not make any one more the neighbour than another, not even the fact of being the mother or father ; nor does education. These are from natural good. Neither does relationship nor affinity make any one more the neighbour than another, thus neither does country. This should be loved according to the quality of its good ; but it is a duty to benefit it, which is done by consulting its use, since one thus consults [the welfare of] all. It is not so much a duty to benefit other kingdoms outside one's own country ; because one kingdom does not desire the good of another, but wishes to destroy it as to wealth and power, thus also as to means of safety. Wherefore, to love another kingdom more, by promoting its use more, would be contrary to the good of the kingdom in which one is ; for which reason one's own country should be loved in a higher degree.

86 For example : If I had been born at Venice or Rome, and were a Reformed Christian ; am I to love my country, or the place where I was born, for its spiritual good ? I cannot ; neither for its moral and civil good, so far as this depends, as it does, upon its spiritual good. So far, however, as it does not depend upon this, I can, even though that country holds me in hatred. Thus I must not hold it in hatred as an enemy or foe, but must still love it ; doing it no harm,

but consulting its good, so far as it is good for it ; not so consulting as to confirm it in its falsity and evil.

But more will be said elsewhere concerning the love of country.

4. *The Human Race is the Neighbour in the 87
widest Sense ; but as it is distinguished into Empires, Kingdoms, and Republics, each of these is the Neighbour according to the Good of [its] Religion and Morals, and according to the Good which it performs to one's own Country, and makes one with its own Good.*

These subjects are too extensive to be separately illustrated. It is enough that if any man whatever, from any kingdom whatever, is with me, and I dwell with him in the same house or the same city, he is a neighbour to me according to his good. It is the same with all in that kingdom to whom that particular man is like. Suppose him to be an ambassador of the kingdom, who represents his king and therefore the kingdom ; it cannot be denied that he is a neighbour to me according to the good of his religion and morals, and in proportion as he wills good to my country and his own ; especially so far as [this good] makes one with his own good.

I am speaking of no other good than the good 88
of charity, and the good of genuine charity. The evil may mutually love each other, even robbers and devils, but not from charity, or the good of interior love. But as they unite in doing evil—in stealing, committing whoredom, revenging, murdering, blaspheming—they are neighbours among themselves ; but these are

not meant, because we are here treating of charity and its good.

- 89 I can love all in the universe according to their religion, not those in my own country more than those in other kingdoms, nor those in Europe more than those in Africa. I love a Gentile better than a Christian, if he lives well according to his religion; if he worships God from the heart, saying, "I will not do this evil because it is against God." I do not love him, however, according to his doctrine but according to his life, since, if I love him according to his doctrine alone, I love him as an external man, while if I love him according to his life I love him also as an internal man. For if he has the good of religion, he has also moral good, and also civil good; they cannot be separated. Whereas he who is only in doctrine cannot have religion. Thus his moral and civil good has no life in it. It is merely external. It wishes to be seen, and it wishes to be believed to exist.

V.

- 90 MAN IS THE SUBJECT OF CHARITY; AND SUCH AS IS THE CHARITY IN HIM SUCH A SUBJECT OF IT IS HE, AND SUCH IS THE CHARITY THAT HE EXERCISES TOWARDS THE NEIGHBOUR.

Let these points be explained in this order:—

1. *Man was created to be a form of love and wisdom.*

2. *At this day, in order that a man may be man, he ought to be a charity in form.*
3. *A man ought to be a charity in form, not from himself but from the Lord; he is thus a receptacle of charity.*
4. *A man is such a form of charity in proportion as the good of the will is conjoined with the truths of the understanding in him.*
5. *Whatever proceeds from such a man derives from the form a likeness [to him], thus, it is charity.*
6. *The neighbour may be loved from what is not charity; and yet this, regarded in itself, is not to love the neighbour.*
7. *He who loves the neighbour from charity in itself, loves the neighbour.*

1. *Man was created to be a Form of Love and Wisdom.* 91

He was created into the image of God, into the likeness of God; and God is love itself and wisdom itself.

It is known that such as a man is in wisdom, 92 such is the man; but the life of wisdom is love, and love is the essence, and wisdom is the form of love, as was shown by many considerations in *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, to which it is unnecessary to add more here.

2. *At this day, in order that a Man may be Men, he ought to be a Charity in Form.* 93

It is said, at this day, because in course of time, since his first creation, man has become external. For from love to the Lord he has turned away to wisdom. He has eaten of the tree of knowledge, and of wisdom ; and internal love is turned into exterior love.

94 The third heaven, composed of the first men, is in love and wisdom ; but the second heaven is from the lower love which is called charity, and from the wisdom which is called intelligence. And since man has at last become altogether external, his love is called charity, and his wisdom, faith. Such is the state of the Church with men at this day.

95 With some there is spiritual love, but not celestial love, and spiritual love is charity ; but with these faith is then truth, and truth makes the understanding or intelligence.

96 By charity in form is meant that his life is charity, and the form is from the life ; but how this is, will be told in the fourth article following.

97 In heaven an angel appears in form as charity ; the quality of the charity appears from the face and is heard from the voice. For after death a man becomes his own love, that is, the affection of his own love. A spirit and angel is nothing else ; indeed, the spirit or angel himself is also a form of charity as to the whole body. Some have seen an angel, and, what is wonderful, have discerned the form of charity in each of his members.

98 In the world a man is not a charity as to his form, in face, body, voice ; but his mind may be ; and after death his mind is a spirit in the human form. But nevertheless a sincere man, who thinks nothing contrary to charity, may be recognized

from his face and voice, but yet with difficulty ; because there exist such hypocrites as can simulate to the life, yea, put on, the sincerity of charity. Yet if an angel looks upon his face and hears his voice, he recognizes his real quality ; for he does not see the material which veils, to which, however, the material man gives heed.

The forms of charity are innumerable, as many ⁹ as the angels of the second heaven. In number they are infinite. Its varieties are as many as the varieties of the affection of truth from good ; and that affection is charity.

He who is not a form of charity is a form of ¹⁰⁰ hatred, or, he who is not a form of the affection of truth from good is a form of the affection of falsity from evil. Hell consists of such : all there are varieties of hatred and of concupiscence.

As there are kinds of affections, and species of ¹⁰¹ these kinds, so also are there of charities. There are therefore manifold charities, and there are degrees of charity of a twofold kind ; which degrees have been treated of in *Angelic Wisdom concerning the Divine Love and the Divine Wisdom, Part Third*.

3. *A Man ought to be a Charity in Form, not ¹⁰² from himself but from the Lord ; he is thus a Receptacle of Charity.*

The life of a man who is to be regenerated is the affection of truth from good, or charity ; and there is no life except from Life, thus from the Lord, who is Life in Himself, as He Himself teaches : that He is "*the Way, the Truth, and the Life*" [(John xiv. 6)] ; and elsewhere, that "*As the Father hath Life in Himself, so hath He*

given unto the Son to have Life in Himself" [(John v. 26)]; and elsewhere. And as Life is God, the Divine cannot be appropriated to man, who is finite and created, but can inflow and be adjoined in a receptacle ; just as the eye is not light in itself, but can receive it, and the ear is not hearing in itself, but is a receptacle. So with the other senses. So, also, with the mind and its interior senses.

103 Wherefore, man is indeed the subject of charity, but is a recipient subject, for he was created into a form recipient of life, as the eye was created into a form recipient of light and the objects of vision by means of light ; and the ear into a form recipient of sound by means of the inflowing of sound with its harmonies.

104 He who believes that of himself he is a form of charity, is mistaken ; he either thinks that he is God, or that the Divine is transfused into him : thus he denies God. Or, if he does not think this, he places merit in works of charity ; and thereby his external becomes charity, and his internal does not ; and then the Lord cannot dwell in him. The Lord does not dwell in those things that are of a man's proprium, but in what is His own. He must dwell in what is Divine, and He thereby makes man a recipient of the Divine proceeding, which is of charity.

105 But man has been so created that he may think and will as from himself, and therefore speak and act as from himself ; but yet it is given him to know that all the good of charity and truth of faith are from the Lord. He who does not think in accordance with this truth is not in the light of truth, but in a fatuous lumen, and this

is darkness in the light of heaven : hence, he cannot be enlightened in other truths, except as to the memory only, and not as to perception, which is faith in its essence.

From these considerations it is evident that¹⁰⁶ man is only a form of charity, and that charity is of the Lord in him ; and that it has been given to man [to act] as if he himself were a charity, to the end that he may become a receptacle, and thereby [may be] in reciprocal conjunction, as from himself, but really from the Lord.

4. *A Man is such a Form of Charity in pro-¹⁰⁷portion as the Good of the Will is conjoined with the Truths of the Understanding in him.*

Everything of the will is called good, and everything of the understanding, truth, because the will is in the heat of heaven, and the understanding in the light of heaven. And as the will without the understanding has no quality, and therefore cannot be called anything, but in the understanding takes on a quality and becomes something, and becomes such or such, or becomes something or other, according to what is in the understanding ;—so it is with good without truth, and good with truth.

Wherefore, genuine truths ought to be learnt :¹⁰⁸ with these the good of the will conjoins itself, and thereby the good of the will becomes the good of charity.

Every variety of charity is from this source, or¹⁰⁹ from truths in the understanding ; for truth in its essence is good, and truth is the form of good, precisely as speech is the form of sound, which may be illustrated.

- 110 There is a two-fold form of sound ; the one of song, the other of speech ; likewise of the affection of truth from good, or of charity. Let these be treated of. N.B.
- 111 Since this is so, therefore it is said that charity is the affection of truth from good, or the affection of spiritual truth. From this comes the affection of rational or moral truth, and the affection of civil or natural truth.
- 112 Hence it is that they who are in charity are in light ; and if they are not, that [at least] they love light. Light is truth, and heat is good ; and it is known that all vegetation and fructification are from good by means of truth ; so also are spiritual vegetation and fructification.
- 113 They, however, who are not in charity do not love truth in light, but they may love truth in shade ; and the latter truth is the truth of faith at the present day, that is, that a thing must be believed to be true, although it is not seen with the understanding. In this way, indeed, falsity may be called truth, and, by confirmation of it, may be called truth ; as is done.
- 114 5. *Whatever proceeds from such a Man derives from the Form a likeness [to him], thus, it is Charity.*

There are three things that proceed [from man] ; thought, speech, and action. From the man who is a form of charity, thought proceeds from the affection which is charity ; speech proceeds from the tone which is of the affection, in which is the affection of the thought ; and action proceeds by means of the motion in which charity

is. This motion proceeds from endeavour ; and the affection of the thought makes the endeavour.

The form of charity is principally in his interior ¹¹⁵ perception, which proceeds from spiritual heat and light. There the man himself is man. Thence charity is brought out in things consequent or lower, and puts itself forth and effectuates itself, almost as the shoot and gradually the tree grows from the seed. And this tree becomes as it were an enduring tree ; and its fruits are the good works that are done, from the will of good by means of the understanding of truth, in the body. And thus does the tree first come into existence.

Its inmost form is as a seed. That nothing ¹¹⁶ can spring from a seed except what is of the same stock, is known. They are all similar, though with much variety ; but still the shoot and the fruit-bearing branch both spring from the same tree.

Wherefore, whatever a man who inwardly is a ¹¹⁷ charity does, he does from charity, although his deeds and speech and thoughts are of infinite variety. All things that he produces are as images of him under various forms, in all which, however, there is a common form, as the plane out of which [they spring].

Hence also one man is known (*cognoscitur*) by ¹¹⁸ another, (provided only his dominant affection is known,) when he speaks or does anything, from what end and from what love, as from what fountain [he speaks or acts]. The Lord says that an evil tree bringeth forth evil fruit, and a good tree good fruit, and that an evil tree cannot bring forth good fruit.

- 119 A man's life is in everything that he wills and thinks, speaks and does. No one can do anything from other life than his own; all [his actions] are effects of his own life; wherefore, there is a likeness.
- 120 In the spiritual world all affections are imaged forth in various ways, as trees, gardens, birds, animals: in these, when inmosty regarded, an image of the man appears; they are representatives of him.
- 121 In a word, there is an image of the man in all and each of the things pertaining to him.*
- 122 *6. The Neighbour may be loved from what is not Charity; and yet this, regarded in itself, is not to love the Neighbour.*

This may be illustrated by examples. An evil man may love a good man, and yet he does not love good in itself. A man may say of a Gentile, who says he must do his work faithfully because God so wills, "An atheist can love him." When one who does not love his country, hears another speaking and knows that he loves his country, he may, as it were, love him: he listens to him, saying, "He is good from the heart; he speaks from love," yielding assent to him. I have heard some hundreds yielding assent to a man who had the reputation of loving his country, and among them there were scarcely ten who loved their country. If any one hears a preacher, and he says that he speaks from God,

* The following note is on the left-hand margin of the original MS.:—There is compassion of charity, clemency of charity, friendship of charity, benevolence of charity, modesty of charity: in a word, all virtues are charity, but they come under a different name, and thus under a different category.

out of zeal for their souls, he can [love him] ; and those who do not love God at all, and believe nothing, are yet affected by these words on hearing them ; they praise him, love him, send him gifts. Every sincere man is loved by those who are insincere ; every truthful man is loved by liars ; the faithful man by the unfaithful ; the chaste man who loves his consort, by the unchaste ; and so on.

This, however, takes place with every man ¹²³ while he is in common thought ; but as soon as this common perception is lost, the light disappears ; which comes to pass when he subjects the matter to examination by his lower thought, and considers whether it is so or not. Into this thought there inflows light from the man or the world, but into common thought there inflows light from heaven. This light is constantly inflowing into man's Intellectual, provided only he does not let himself down into his own light ; for in this case he extinguishes the light of heaven, if he is such. All men have a common perception of truth ; but the love of what is lower casts a man down from on high into a perception from the proprium : this is a material perception which communicates with the sight of the eye ; it is phantasy or imagination.

7. He who loves the Neighbour from Charity in ¹²⁴ itself, loves the Neighbour.

He conjoins himself with his good and not with his person ; wherefore, if the person departs from good, he does not love him. And this conjunction is a spiritual conjunction, because in the spiritual idea good is the neighbour.

125 Wherefore, in order that a man may love the neighbour, he must be a charity in form.

VI.

126 MAN IS BORN IN ORDER THAT HE MAY BECOME A CHARITY ; AND [THIS] HE CANNOT BECOME UNLESS HE PERPETUALLY DOES THE GOOD OF USE TO THE NEIGHBOUR FROM AFFECTION AND [ITS] DELIGHT.

General explanation in this order :—

1. *The general good exists from the goods of use which the individuals perform ; and the goods of use which the individuals perform subsist from the general good.*
2. *Ministries, functions, offices, and various employments, are the goods of use which the individuals perform, from which the general good exists.*
3. *All the offices and employments in a kingdom, commonwealth, or community, regarded as to the goods of use, constitute a form which corresponds to the heavenly form.*
4. *They also constitute a form which corresponds to the human form.*
5. *In this form, every one is a good of use according to the extent of his office and employment.*

127 1. *The general Good exists from the Goods of Use which the Individuals perform ; and the*

Goods of Use which the Individuals perform subsist from the general Good.

They are called goods of use because all goods which are of love towards the neighbour, or of charity, are uses, and all uses are goods ; wherefore they are denominated in one term, goods of use. They are also called fruits of use.

That every man is born to perform use, is ¹²⁸ known, and that he should perform uses to others. He who does not, is also called a useless member, and is cast off : he who performs uses to himself alone is also a useless member, although not so called. Wherefore, in a well constituted commonwealth it is provided that no one shall be useless : if any one is useless, he is compelled to some work ; even a beggar is compelled, if he is in health.

Children and youths, so long as they are ¹²⁹ under nurses and masters, do not, it is true, perform goods of use, but yet they learn to perform them, and should regard them as the end ; thus the good of use exists in the end. In order that a house may be built, the materials must first be obtained, and the foundation laid, and the walls erected ; and so finally the house is inhabited. The good of a house is the dwelling in it.

The common good consists in these things :— ¹³⁰ That in the society or kingdom, 1. There be what is Divine among them ; 2. That there be justice among them ; 3. That there be morality among them ; 4. That there be industry, knowledge and uprightness among them ; 5. That there be the necessities of life ; 6. That there be the necessities for occupations ; 7. That there be

the necessities for protection ; 8. That there be a sufficiency of wealth, because from this are those three necessities.

¹³¹ From these things comes the common good, and it does not come from these things themselves, but from the individuals there, and through the goods of use that the individuals perform ; as, even what is Divine is there through ministers, and justice through magistrates and judges ; so morality is there through what is Divine and through justice ; and necessities exist there by means of industries and commerce ; and so on.

¹³² It is known that every general thing consists of particulars ; on this ground it is denominated general. Such, therefore, as the parts are, such is the general. A garden in general is of such quality as its trees and their fruits ; meadows in general are of such quality as their crops ; fields in general are of such quality as their seed with its herbs and flowers ; a ship in general is of such quality as all its parts, which are many. The order among the parts, and the quality of the parts, causes the general to be more perfect or imperfect.

¹³³ That the goods of use which the individuals perform subsist from the general good, is known ; for each one derives his own good of use from the general. All things necessary to life, occupations and protection, and the wealth whereby these necessities are obtained, are from this source ; for by the general is meant not only the community and its society, but also the country and the kingdom. But as these subjects are of wide extent, they will be more clearly set forth in the following pages ; for there are many

varieties, which yet are in agreement with this law.

2. Ministries, Functions, Offices, and various Occupations are the Goods of Use which the Individuals perform, from which the general Good exists. ¹³⁴

By ministries are meant priestly offices and their duties ; by functions are meant various offices which are of a civil nature ; and by employments are meant occupations such as those of artificers, which are numerous ; by offices are meant various pursuits, businesses and services. Of these four the commonwealth, or society, consists.

Those who are in ministries provide [for the community] that what is Divine shall be there ; the various civil functionaries, that justice shall be there, and also morality, as well as industry, knowledge and uprightness ; the various workmen, that there shall be the necessities of life ; and merchants, that there shall be the necessities for occupations ; soldiers, that there shall be protection ; and these last especially, and also farmers, that there shall be a sufficiency of wealth.

Every one may know that the general good is according to the goods—the industries and pursuits—of every kind. ¹³⁶

3. All the Offices and Employments [in a Kingdom, Commonwealth, and Community], regarded as to the Goods of Use, constitute a Form which corresponds to the Heavenly Form. ¹³⁷

The heavenly form is such that every one there is in some ministry, some function, in some office

or employment, and in work. All heavenly societies are such, that no one there is useless. No one who is unoccupied, and wishes to live in idleness, or merely to talk, walk about, and sleep, is tolerated there. All things there are so ordered that each one is assigned a place nearer to or further from the centre, according to his use. The nearer to the centre, the more magnificent are the palaces ; the further from the centre, the less magnificent are they. They are different in the east, west, south, and north. Every one, on coming into a society, is initiated into his office, and is assigned a home corresponding to his work. Every society is a series of affections, in complete order.

138 Every one there is delighted with his own pursuit ; it is the source of his delight. They shun idleness as one would shun a pestilence. The reason is this, that every one there does his work as from the love of use, and so has delights of the heart ; the general [delight] inflows into him. Thus from heavenly society, chiefly, it has been given to know, not only that individuals organized according to the varieties of affections make the general good, but that every one derives his own good from the general good.

139 So likewise it is on earth ; for in this way an earthly society corresponds to a heavenly society ; and when it corresponds, these things are there. What is Divine is there, justice is there, morality and uprightness are there, wisdom is there, industry is there. The community inspires these things into the individuals, when the part, which is an angel, is in charity.

140 The necessities of life and for occupations, and

also wealth, and especially enjoyment and happiness, are given to him out of the general stock, just in proportion as he is a charity.

But this is not known on earth, where every one places delight and good fortune in honours and wealth. Those who do this on earth become mean and poor, and live in the hells; while he who applies himself to any work from the affection of charity, comes into a heavenly society.

There are innumerable functions, offices and occupations there, all spiritual, which may, indeed, be described, but not so as to be apprehended.

4. *They also constitute a Form which corresponds to the Human Form.*

It is similar in the human body; there, all things are goods of use, in most perfect form. And as they are in most perfect form, they are felt as one; yet all are various, and in every variety there are various things in their own series and in their own order. There are the sensory organs, which are five; the viscera, which are many; the organs of generation, which are also many, in both sexes; there are external members; there are still more numerous things of the mind, that is, of the will and the understanding.

The general things in the body are the heart and lungs. The action of these inflows into all things of the body, both organs, viscera and members. In the mind, the general things are the will and understanding. These general things there have relation to the individual things, as

their parts, from which they subsist; and the parts have relation to the general, from which they exist.

145 All things there are formed from use, in use, and for use; they are all forms of use.

146 In the animal body the form of government is such that each part derives its appointed task from the general, and it is provided that the general shall give subsistence to each part. The heart gives blood to the individual parts in the whole body; and each part, as it has need, takes its own kind [of blood], and imparts of its own [special good]. In a word, the form is wonderful.

147 The heavenly form of use is there; as is confirmed by the fact that each heavenly society is as a man, and also appears as a man. The uses there make that man, because the form of a heavenly society corresponds to the form of the animal body as to uses.

148 The heavenly form is, in least things and in greatest, a man; therefore the entire heaven is a Man, every society is a man, every individual angel is a man. The reason is that the Lord, from whom heaven exists, is Man.

149 5. *In this Form, every one is a Good of Use according to the Extent of his Office or Employment.*

Charity is nothing else than the affection of truth from good, and the affection of truth from good is the affection of use. For unless the affection of truth from good becomes an act, it perishes; and the action therefrom is a use.

150 Genuine truth, the affection of which is charity, looks to nothing but life with the neighbour;

wherefore, the affection of truth from good is nothing else. The good from which the affection springs, is the will to do, and the will to know for the sake of doing; otherwise it is not the genuine good from which is truth.

When therefore a man is a use, or a good of ¹⁵¹ use, he is also a charity.

And then the man is said to be a charity in ¹⁵² form; he is also an image of charity. All things in that man are of charity; for when the man himself in general breathes forth use, he breathes it forth in every particular also. His life and his soul become a love of use, or an affection of use.

And then the man looks inwardly to the Lord, ¹⁵³ and outwardly to his work.

6. Man is born in order that he may become a ¹⁵⁴ Charity; and he cannot become a Charity unless he perpetually does the Good of Use to the Neighbour from Affection and its Delight.

In the following article it will be shown how man is perpetually to do the good of use to the neighbour, and this from affection and its delight.

He who places charity in good deeds alone, ¹⁵⁵ cannot do this perpetually.

And unless perpetual uses are done, there is ¹⁵⁶ an interruption; and in this interval he may turn aside to all loves and the concupiscences therefrom, and thus not only intermit charity, but also be drawn away from uses. In this way charity perishes, by its opposites; and the man serves two masters.

A man may also do the good of use from the ¹⁵⁷ affection of glory, honour and gain, and their

delights; but then he is not charity, but concupiscence; thus he is not a form of heaven, but a form of hell. Even in hell every one is forced to do good work; but he does not do it from the affection of it; he is forced to it.

VII.

158 EVERY MAN WHO LOOKS TO THE LORD, AND SHUNS EVILS AS SINS, IF HE SINCERELY, JUSTLY AND FAITHFULLY DOES THE WORK THAT BELONGS TO HIS OFFICE AND EMPLOYMENT, BECOMES A FORM OF CHARITY.

This follows as a consequence from the preceding law, that man is born in order that he may become a charity, and he cannot become a charity unless he perpetually does the good of use to the neighbour from affection and its delight. Wherefore, when a man sincerely, justly and faithfully does the work that belongs to his office or employment, from affection and its delight, he is continually in the good of use, not only towards the community or public, but also towards the individuals and private citizens. But this he cannot be unless he looks to the Lord and shuns evils as sins; for, as was shown above, the first [essential] of charity is to look to the Lord and shun evils as sins (no. 1), and the second [essential] of charity is to do goods. And the goods that he does are goods of use, which he does every day, and which, when he is not doing, he thinks of doing; there is an interior affection which remains inwardly, and desires this. Hence it is that he is perpetually in the

good of use, from morning to evening, from year to year, from his earliest age to the end of his life. Otherwise he cannot become a form, that is, a receptacle, of charity.

Now shall be described charity in the priest ;¹⁵⁹ in the magistracy, and in the officials under them ; in the judge ; in the commander of an army, and in the officers under him, also in the common soldier ; in the business man ; in the workman ; in the farmer ; in the shipmaster and the sailor ; and in servants.

1. *Charity in the Priest.*

160

If he looks to the Lord and shuns evils as sins, and sincerely, justly and faithfully does the work of the ministry enjoined on him, he does the good of use continually, and becomes a charity in form. But he does the good of use or the work of the ministry sincerely, justly and faithfully, when the salvation of souls affects him ; and in proportion as this affects him, he is affected by truths, because by means of them he leads souls to heaven ; and he leads souls to heaven by means of truths, when he leads them to the Lord. It is then his love to diligently teach truths from the Word, because when he teaches them from the Word he teaches them from the Lord. For the Lord not only is the Word (John i. 1, 2, 14), but is also the Way, the Truth, and the Life (John xiv. 6), and is the Door. Wherefore, he who entereth into the sheepfold through the Lord as the door, is a good shepherd ; but he who does not enter into the sheepfold through the Lord as the door, is a bad shepherd, who is called a thief and a robber (John x. 1-9).

161 2. *Charity in Magistrates.*

By magistrates are meant the highest functionaries in kingdoms, republics, provinces, cities, societies, over which they have jurisdiction in civil affairs. Each one of them in his own place, if he looks to the Lord and shuns evils as sins, and sincerely, justly and faithfully does the work of his exalted function, does the good of use to the community and to the individuals in the community continually, and becomes a charity in form. And this takes place when the good of the subjects or citizens affects him; and when this affects him, he is moved, in common with those who are wise and God-fearing, to enact useful laws, to see that they are kept, and especially to live under them; also, to appoint intelligent and at the same time benevolent officials under him over the people, through whom, under his supervision, judgment and justice may reign, and the common good be continually perfected. He will consider himself as the highest in the order of those that serve others, and thus not as the head, since the head governs all things of its body from love and wisdom in itself; and the Lord alone is Love and Wisdom in itself; by whom he too will be governed as a servant.

162 3. *Charity in the Officials under them.*

By the officials under magistrates are meant those who are appointed by them over the people to perform various necessary and useful functions. Each one of them, if he looks to the Lord and shuns evils as sins, and sincerely, justly and faithfully does the work of his office, becomes a charity in form, because he does goods of use

continually, while on official duty, and also when not on official duty; for then an affection for doing is established in his mind (*animus*), and the affection for doing goods of use is charity in its life. Use affects him, and not honour, except for the sake of use. There is a certain lesser general good under each official, according to the extent of his duty, that is subordinate to the greater and greatest general good, which is of the kingdom or republic. An official who is a charity consults the lesser general good which is that of his own sphere of influence, and thus the greater and greatest general good, when he sincerely, justly and faithfully does his own work. Moreover, it is the same with an official as with a magistrate, as above described, with only the difference that there is between greater and lesser, wide and narrow, extension to uses in general and extension to uses in particular; besides, that the one, as the servant, is dependent on the other.

4. *Charity in Judges.*

163

If they look to the Lord and shun evils as sins, and deliver judgments of justice, they become charities in form, because they do goods of use both to the community and to the individuals in the community, thus, to the neighbour. And these goods they do continually when sitting in judgment, and also when not sitting in judgment, because they think from justice, and also speak from justice, and act from justice; for justice is of their affection; and, in the spiritual sense, it is the neighbour. A just judge judges all from justice and at the same time from impartiality; for justice and impartiality cannot be separated. He

then also judges in accordance with the law, because all law has both these principles for its end ; and so, when a cunning man strives to pervert the meaning of the law, he ends the suit. When sitting in judgment, to regard friendship, or a bribe, or relationship, or authority, or any advantage other than that every one who lives according to the laws shall be protected, he counts as a sin ; and he counts it to be a sin also if he judges justly and justice is not in the first place but in the second. All the judgments of a just judge are of charity, even when he inflicts fine or punishment on the guilty evil ; for thereby he corrects them, and prevents their doing harm to others who are innocent, who are the neighbour. He is, in fact, like a father who, if he loves his children, punishes them when they do evil deeds.

164 5. *Charity in the Commander of an Army.* .

By the commander of an army is meant its highest officer, whether he be king or archduke, or a commander appointed by them, who holds the command in chief. If he looks to the Lord and shuns evils as sins, and if he acts sincerely, justly and faithfully in the affairs of his authority and leadership, he does goods of use, which are goods of charity. And as he perpetually meditates upon them, applies himself to them, and carries them into effect, he becomes a charity. If he is king or archduke, he does not love war, but peace ; even in war he continually loves peace. He does not go to war except for the protection of his country, and thus he is not an aggressor but a defender ; afterwards, however, when war is begun, he is also an aggressor, so long as aggression

is defence. In battle, if he has not been born otherwise, he is courageous and active ; after battle, mild and merciful. In battle he would fain be a lion ; but after battle, a lamb. Inwardly in himself he does not exult in the overthrow of the enemy and in the honour of victory, but in the deliverance of his country and his people from the invasion of its foes, and the ruin and destruction that would result. He acts prudently, cares faithfully for his army as the father of a family cares for his children and servants, and loves them, each one just in proportion as he does his work sincerely and vigorously : besides many more like things. Cunning, with him, is not cunning but prudence.

6. Charity in the Officers under the Commander ¹⁶⁵
of an Army.

Every one of them may become a charity, that is, an angel of heaven, if he looks to the Lord and shuns evils as sins, and does the work of his command sincerely, justly and faithfully. For in this way they, too, perpetually do goods of use, which are of charity ; for their minds are in them, and when the mind is perpetually in goods of use, it becomes a form of charity. His country is his neighbour ; in the spiritual idea he is its defence and security from invasion and destruction. He does not falsely exult in what is of no merit ; nor even in merit : he thinks this to be a duty, and this makes him of contented mind, and not vainglorious. In war he loves the soldiers under him, according to their valour, sincerity and obedience ; he cares for them, and wishes as well to them as to himself, for they are

victims to the glory of his use. For the officers have the glory of the use and the glory of the honour ; the soldiers who are charities have the glory of the use, but not the glory of the honour. Other things with him are similar to those with the commander of an army, treated of above, with a difference according to the extent of his command. I have seen such officers in a higher heaven ; and I have seen officers who were not such, in hell.

166 7. *Charity in the Common Soldier.*

If he looks to the Lord and shuns evils as sins, and does his work sincerely, justly and faithfully, he also becomes a charity ; for as to this there is no distinction of persons. For he is averse to unjust depredation ; he abominates the unjust shedding of blood. In battle it is another thing : then he is not averse to it, for he then does not think of it, but of the foe as a foe, who desires his blood. His fury ceases when he hears the sound of the drum calling him to desist from the slaughter. He looks upon the captives after victory as the neighbour according to the quality of their good. Before battle he raises his mind to the Lord, and commends his life into His hand ; and when he has done this, he lets his mind down from its elevation into the body, and becomes brave ; the thought of the Lord—of which he is then unconscious—still remaining in his mind, above his bravery. And then if he dies, he dies in the Lord ; if he lives, he lives in the Lord.

167 8. *Charity in the Business Man.*

If he looks to the Lord and shuns evils as

sins, and transacts his business sincerely, justly and faithfully, he becomes a charity. He acts as from his own prudence, but, nevertheless, trusts in the Divine Providence; he is therefore not despondent in misfortune, nor elated with success. He thinks of the morrow, and yet does not think of it. He thinks of what should be done on the morrow, and how it should be done; yet he does not think of the morrow, because he ascribes the future to the Divine Providence and not to his own prudence: even his own prudence he ascribes to the Divine Providence. He loves business as the principal of his employment, and money as its instrumental; and does not make this the principal and that the instrumental, as very many of the Jews do. Thus he loves his work, which in itself is a good of use, and does not love the means above the work. He does not indeed so distinguish between them; but yet they are thus distinguished when he looks to the Lord and shuns evils as sins. For he shuns avarice, which is an evil, and the root of many evils. He loves the common good while loving his own good; for the former lies hidden within the latter, as the root of a tree which conceals itself in the earth, out of which, nevertheless, it grows, and blossoms and bears fruit. Not that he gives to it of what is his own beyond what is due; but because the public good is also the good of his fellow-citizens—from which indeed it exists—, whom he loves from the charity of which he is a form. No one can know the hidden things of charity in himself, because he does not see them: the Lord, however, sees them.

168 9. *Charity in Workmen.*

By workmen are meant operatives and artificers of the various kinds. These, if they look to the Lord and shun evils as sins, and do their work sincerely, justly and faithfully, become forms of charity, each one in the proportion that he loves his own work, and applies himself to it. For their works are goods of use, serviceable to the neighbour for various necessities and useful purposes, as, for food, clothing, dwelling, protection, preservation, enjoyment, and many other things; and they are benefits to the commonwealth. Each one, just in the proportion that he applies his mind to his work and labour from the love of it, is in it, as to affection and thought concerning it; and in proportion as he is in it, he is withheld from thinking and loving vanities, and afterwards is led by the Lord to think and love goods, and also to think and love the means to good, which are truths. It is different with him who applies himself to no work. Every workman who looks to the Lord and shuns evils as sins, shuns idleness, because it is the devil's couch; shuns insincerity and fraud; and shuns luxury and intemperance. He is diligent, sincere, sober, content with his lot, and does work for the neighbour as for himself, because in doing his work he loves himself and him in equal degree.

169 10. *Charity in Farmers.*

Farmers, or husbandmen and vinedressers, if they look to the Lord and shun evils as sins, and do their work sincerely, justly and faithfully, become charities as to their spirits, and after

death, when they become spirits, they are in the form of charity ; and that form is the human form, in which all are after death. Such farmers as these rise early, arrange their work, apply themselves with energy to their labour, are diligent in their work, and rejoice in it. After work they are thrifty, sober, and vigilant. At home with their families they act with justice ; abroad, among others, with sincerity. They regard as Divine the civil laws of justice, such as those of the Decalogue are, and obey them. They love their fields and vineyards, because of their fruits ; and love the fruits of them because they are blessings, and they give thanks to the Lord ; and in this way they continually look to the Lord.

II. *Charity in Shipmasters.*

170

Shipmasters to whom ships and the merchandise therein are intrusted, or who own them, also become charities if they look to the Lord and shun evils as sins, and do their work sincerely, justly and faithfully. Their work is a greater good of use than many others, because by means of it there is communication and, as it were, conjunction of the whole globe with its parts, and of the parts with the whole. And this excellent work becomes a good of use, which is the good of charity in them, when from their knowledge they act prudently, perform their duties with vigilance and sobriety, that the voyage may be successful, do not rashly expose themselves to dangers, nor lose their courage when in the midst of dangers unforeseen, and being saved from them render praise and thanks to the Lord.

They deal justly and sincerely with their sailors, faithfully with the owners of the ship, justly with the foreigners at whose ports their vessel calls. They have no dealings with pirates, and are content with their pay, and their lawful gains beyond it. Seamen who are charities because they look to the Lord and shun evils as sins, and do their work sincerely, justly and faithfully, are more devout in their morning and evening prayers and hymns than landsmen, because they trust more in the Divine Providence. I counsel seamen hereafter to pray to the Lord, because He, and none other, is God of heaven and earth and sea (John iii. 35 ; xvii. 12 ; Matt. xi. 27).

171 12. *Charity in Sailors.*

Sailors also become charities if they look to the Lord and shun evils as sins, while they do their work sincerely, justly and faithfully. For when they shun evils as sins they shun the devil, because the devil is evil itself ; and then they are accepted by the Lord ; and the goods that they then do, they do from the Lord. And they do goods continuously in no other way than in their own work that has been enjoined upon them, which is seamanship. That work is a good work, because it is a good of use ; and to have love towards the neighbour, or charity, is nothing else than to do the good of use. And when they shun the devil and are accepted by the Lord, they do not commit the evils that are described in the Decalogue ; that is, they do not kill, they do not commit adultery, they do not steal, they do not bear false witness ; for no one does these things

who loves the neighbour. For he does not love the neighbour who holds him in such hatred as to wish to kill him ; he does not love the neighbour who would commit adultery with another man's wife ; he does not love the neighbour who would steal and plunder his goods ; he does not love the neighbour who bears false witness against him ; and so on. These are the evils that are chiefly shunned by those who look to the Lord. Then also they do not fear death, because if they die, they die in the Lord, and come into heaven ; and there each one loves another as brother and companion loves brother and companion, and they render mutual services. I exhort sailors also, as I have just exhorted the shipmaster, to approach the Lord, and pray to Him ; for none other is God of heaven, earth and sea.

13. *Charity in Servants.*

172

Servants, as well as masters, become charities, that is, angels, when they look to the Lord and shun evils as sins, and do the duties of a servant sincerely, justly and faithfully. Their duties, which are special and continual goods of charity, are, to attend on their masters, to wish well to them, to speak no evil of them, to act as sincerely in their absence as in their presence, and not to scorn to serve : for everyone, in whatever degree of dignity he is, ought to serve ; even a king should serve the Lord. And in the proportion that anyone serves faithfully, in that proportion he is loved and led by the Lord. And so far as anyone looks to the Lord and shuns evils as sins, he serves freely and not by constraint.

VIII.

173 THE SIGNS OF CHARITY ARE ALL THINGS
THAT BELONG TO WORSHIP.

All things that are of charity have reference to looking to the Lord and shunning evils as sins, and doing the goods of use that belong to each one's office. And all things of worship are external things of the body and external things of the mind. The externals of the body are done by acts and words; and the externals of the mind are those that are done by the will and the thought, which are closely connected with the externals of the body.

174 The externals of the body that belong to worship, are:—1. Going to places of worship; 2. Listening to sermons; 3. Devoutly singing, and praying on the knees; 4. Partaking of the Sacrament of the Supper. And at home:—1. Praying morning and evening, also at dinner and supper; 2. Talking with others about charity and faith, and about God, heaven, eternal life, and salvation; 3. Also, with priests, preaching, and also teaching privately; 4. And with every one, instructing children and servants in such matters; 5. Reading the Word, and books of instruction and piety.

175 The externals of the mind that belong to worship, are:—1. Thinking and meditating about God, heaven, eternal life, and salvation; 2. Reflecting upon one's thoughts and intentions, as to whether they are evil or good, and that the evil are from the devil, and the good from God; 3.

Aversion of one's mind from talking on impious, obscene and filthy subjects ; 4. Besides thoughts there are also affections, which come to a man's sight and feeling.

These are called externals because they are¹⁷⁶ connected with the externals of the body, and make one [with them].

That such things are externals of worship, and¹⁷⁷ that the externals of worship are signs of charity, will be seen in the following order :—

1. *Charity itself is in the internal man, and the sign of it is in the external.*
2. *When charity is in the internal man, and constitutes it, then all the things of worship that are done in externals are signs of it.*
3. *Worship in the external man proceeding from charity which is in the internal, appears before the angels as a standard-bearer with a standard in his hand ; while worship in the external man not proceeding from charity in the internal, appears before the angels as an actor with a firebrand in his hand.*

1. *Charity itself is in the Internal Man, and¹⁷⁸ the sign of it is in the External.*

That there is an internal and an external man, is known ; and that the internal man is called the spirit and the external the flesh, is also known. For it is said, and by some is known, that there is a conflict between the spirit and the flesh. The spirit that fights with the flesh, is the internal man, which is charity.

- 179 The quality of the internal man cannot manifest itself before a man except through the external. It manifests itself when there is conflict with the external ; especially does it manifest itself when a man examines himself, and sees his evils, and from cognition confesses them, and thinks about repentance, and then resists his evils, and sets about living a new life.
- 180 If a man does not do these things, his internal man is evil ; but if he does them, his internal man is good. For through the internal man the Lord operates on the external ; and as evil then resides in the external, a conflict arises. For into the external man, which is called the flesh, spirits from hell are admitted, who are called the devil, and the Lord in the man fights against the devil. And if the man also fights as of himself, he conquers ; and in proportion as the devil is conquered, room is made for goods from the internal man to enter. Thus the man successively becomes new, and is regenerated.
- 181 Whatever the internal man brings forth and presents to sight and feeling in the external, is called a sign. If charity is in the internal, it leads the man to reflect upon the evils in himself, and to actually cognize and know them, and so on. If he does not do this, his external is not a sign of charity ; and if nevertheless his external is in worship and piety, it is not a sign of charity, but is external charity without internal charity, which is not charity.
- 182 By a sign is meant an indication and testification that a thing exists ; for it designates and signifies, and indicates and testifies.
- 183 There is no internal without its sign, its

indication. If charity is in the internal man or in the spirit, and this does not fight with the external man and its flesh, charity perishes. It is like a spring of pure water : if there is no outlet, it stagnates ; and then either its flow ceases, or the water becomes putrid by stagnation.

Many confirmations of these things will be given elsewhere from the Word.

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[Two pages of the original MS. are here wanting.]

[IX.]

[THE BENEFACCTIONS OF CHARITY ARE ALL¹⁸⁴
THE GOOD DEEDS OUTSIDE OF HIS
OFFICIAL DUTY, WHICH A MAN WHO IS A
CHARITY DOES FROM FREEDOM.]

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4. *No one is saved by these benefactions, but by¹⁸⁵
the charity from which they are done, and which
therefore is in these benefactions.*

These benefactions are outside a man, but charity is within him ; and every one is saved according to the quality of the good or charity in him. After death, very many who in the world had thought about their own salvation, when they see that they are alive, and hear that heaven and hell really exist, boast that they have done good works, have given to the poor, assisted the needy, and made some contributions to pious uses. But it is said to them : "From what source have you done these things ? Have you shunned evils as sins ? Have you

thought about them?" Some answer that they have had faith. But it is said: "If you have not thought about evils as sins in yourselves, how could you have faith? Faith and evil do not become conjoined." Wherefore, inquiry is made respecting a man's life in his function, whether he has done the uses of his function for the sake of reputation, honour and gain, as the principal goods, thus for the sake of himself; or whether he has done them for the sake of the neighbour. They say that they have not distinguished these things in this manner. It is answered: "If you have looked to the Lord and shunned evils as sins, then these two things become distinct of themselves, for the Lord makes the distinction." And in so far as they have not done this, they have acted from evil and not from good. The very affection of every one is communicated in the spiritual world, and its quality is shown; and such as he is as to the affection, such are all the things that proceed from him. In this way he is led to the society where his affection is.

186 Those who place charity in these good deeds or benefactions alone, if they have not charity in themselves, conjoin themselves inwardly with the infernals and outwardly with the heavenly. But everyone is deprived of his exterior, and is left to his interior.

X.

187 THE OBLIGATIONS OF CHARITY ARE ALL THE THINGS THAT A MAN OUGHT TO DO BESIDES THOSE ABOVE MENTIONED.

The obligations of charity are the taxes which

are imposed on subjects and citizens for the various necessities and the various uses in the commonwealth, customs duties, and the expenses and outlay for the various needs and uses of the household, which concern ourselves, our wives, children, men-servants, maid-servants, and workmen; and the reciprocal obligations of these; also, some things which become obligations by being promised. Besides these there are also civil obligations, which are obligations of subordination, obedience, honour and social intercourse, which are to be called obligations because man ought to do them. But to enumerate the latter and the former in detail would be to fill pages. Various things which the laws of the kingdom impose are called obligations of charity, because charity does them from obligation, and not from good pleasure; and as charity regards them as uses, it does them sincerely and kindly. The sincerity and kindness of charity are inwardly in every obligation with those who are in charity; but both the sincerity and kindness are according to the uses which they foresee in their obligations, and also according to their knowledge of the economical management of the uses.

But the same obligations, with those who are ¹⁸⁸not in charity, appear similar in externals; they are not, however, similar in internals. For with these persons there is neither sincerity nor kindness; wherefore, if they do not fear the laws, or if they can under any pretence evade them, they practise fraud. With these persons, not only the things that have been mentioned above, but the laws of justice also, are obligations; for they keep the laws from fear of punishment and of

the loss of reputation ; and for these reasons they are just, from obligation and not from love of what is just, thus not from love of the neighbour.

XI.

189 THERE ARE DIVERSIONS OF CHARITY, WHICH ARE VARIOUS ENJOYMENTS AND PLEASURES OF THE SENSES OF THE BODY, USEFUL FOR RECREATING THE MIND (*animus*).

Such diversions are, social intercourse, with conversations upon various public, private, and domestic matters ; also walks, with the delight of the sight arising from the various beauties and magnificence of palaces and houses, and of trees and flowers in gardens, woods and fields, also of men, and of birds and flocks ; and also shows of various kinds, representative of the moral virtues, and of events from which something of the Divine Providence appears. These and similar things are for the sense of sight. There are also various musical harmonies and songs, which affect the mind according to their correspondence with affections ; and besides these, there are decorous jestings, which relax the mind. These are for the sense of hearing. There are also convivial gatherings, feasts and social meals, and various accompanying merry-makings ; and besides these, there are games at home, which are played with dice, balls, and cards ; and dances also, at weddings and festive gatherings. These and similar things are useful diversions for recreating minds. And in addition

to these there are various manual works, which set the body in motion and divert the mind from the works of its function ; also, the reading of books on historical and philosophical subjects which are of interest, and of the news in newspapers.

These are diversions for every one who is in ¹⁹⁰ an office or employment. They may therefore be called the diversions of offices or employments ; but in fact they are diversions of the affections from which every one carries on his own employment. There is an affection in every employment, and it directs the mind (*animus*), and keeps the mind (*mens*) intent on its work or study. This, if it is not relaxed, becomes dull, and its desire languishes ; just as salt when it loses its saltiness, whence there is no relish or stimulus ; and it is as a bent bow, which, unless it is unbent, loses the force that it derives from its elasticity. Just so the mind, if it is kept a long while in the same ideas without variety, is like the eyesight, when only one object or one colour is continually looked at ; for it is destroyed if kept continually fixed on black, or continually on red, or continually on white. So, if the sight is kept continually fixed on snow, it is destroyed ; but it is refreshed if it is directed in succession or at the same time to many objects or colours. Every form gives delight by its varieties, for instance, a garland of roses of different colours arranged in beautiful order. Hence it is that the rainbow is pleasanter than the light itself.

When the mind has been continually on the ¹⁹¹ stretch at its work, it longs for rest ; and when it is at rest it descends into the body, and seeks

therein its delights corresponding to the operations of the mind, which delights the mind chooses according to its interior state in the viscera of the body. The interiors of the body draw their pleasures chiefly from the senses of sight, hearing, smell, taste and touch, which delights are indeed drawn from external things, but nevertheless insinuate themselves into the single parts of the body, which are called members and viscera. From this and no other source they have their enjoyments and pleasures. The single fibres, and the single tissues of fibres, the single capillary vessels, and the general vessels therefrom, and thus all the viscera in general, draw their own delights, which the man then feels not singly but universally, as one general delight. But just as the mind of the head is in them, such are the delights, pure or impure, spiritual or natural, heavenly or infernal; for within every sensation of the body there is the love of his will with its affections; and the understanding makes him to perceive their delights. For the love of the will with its affections constitutes the life of every one, and the perception therefrom of the understanding produces sensation: hence come all delights and pleasures.*

192 But as the ministries, functions, offices and works of all keep their minds on the stretch, and it is the minds that are to be relaxed, revived and

* The following note is on the left-hand margin of the original MS.:—For the body is a concatenated work, and one form. Sensation communicates itself like a force applied to a chain with its single links, and like a form which has been forged of endless chains.

recuperated by diversions, it may be seen that diversions vary according to the interior affection in them ; and that they are of one kind if the affection of charity is in them, of another kind if the affection of honour alone is in them, of another kind if the affection of gain alone is in them, of another kind if they are performed only for the sake of a livelihood and the necessities of life, of another kind if only for the sake of a name, that they may be celebrated, or if only for the sake of salaries, that they may grow rich, or that they may live well ; and so on.

If the affection of charity is in them, then all the ¹⁹³ diversions mentioned above are for its recreation, even shows and games, besides musical harmonies and songs, and all the beautiful things in fields and gardens, and social intercourse in general. Inwardly in them remains the affection of use, which, while it is thus at rest, is gradually renewed. A desire for one's function breaks off or ends them. For the Lord inflows from heaven into them, and renews them ; and He also gives an interior sense of pleasure in them, of which those who are not in the affection of charity know nothing. He breathes into them as it were a fragrance or sweetness not perceptible except to the person himself. It is said, a fragrance, by which is meant a spiritual pleasantness ; and it is said, a sweetness, by which is meant a spiritual delight. Pleasantness is said of wisdom, and of the perception of the understanding therefrom ; and delight is said of love, and the affection of the will therefrom. With those who are not in the affection of charity, these things are not present, because the spiritual mind has been closed ;

and in the proportion that they depart from charity, the spiritual mind, as to the Voluntary, is as it were stuffed full with glue.

194 *In those who have the affection of honour alone*, that is, in those who do the works of their function only for the sake of reputation, that they may be praised and promoted, these diversions are similar in externals. They labour, they bestow pains on their work, they do uses in abundance; not, however, from the love of use, but from the love of self, thus not from the love of the neighbour, but from the love of glory. They may also feel a delight in the works of their function; but it is an infernal delight. This, in their eyes, may counterfeit heavenly delight, for both delights are alike in externals. But their delight is full of what is undelightful, for they have no rest of mind or peace except when thinking about fame and honour, and when they are being honoured and worshipped. When they are not thinking about these things, they betake themselves eagerly to pleasures, to drunkenness, luxury, whoredom, hatred and revenge, and to slander of the neighbour if he does not make libations in their honour. But gradually, if they are not raised higher into honours, they loathe their offices, and give themselves up to idleness, and become slothful; and after their departure from the world they become demons.

195 *In those who have the affection of gain alone*, these diversions are also diversions, but they are carnal ones, inspired within by the sole delight of wealth. Such persons are diligent, prudent, industrious, especially such merchants, and such workmen. If they are officials, they bestow

pains on the works pertaining to their office, and sell uses ; if judges, they sell justice ; if priests, they sell salvation. To them, gain is the neighbour. For the sake of office they love gain, and they love the gain derived from their office. Those who are high in office may sell their country, and also betray the army and the citizens to its foes. From which it is evident what is the quality of their love in the diversions mentioned above ; these are full of rapine ; and in so far as they do not fear the civil laws or public punishments, and the loss of reputation for the sake of gain, they rob and steal. They are sincere in externals, but insincere in internals. The uses which they do in their offices and employments are delightful and pleasant to them just as ordure is to swine, and as mice are to cats. They look upon men as a tiger or a wolf looks upon lambs and sheep, which they devour if they can. They do not know that the good of use is anything. There is an infernal delight and pleasantness in their diversions. They are like asses that see nothing pleasant in meadows and fields, except what they can eat up, be it wheat or barley in the ear. But these things are said of the avaricious.

In those, however, who carry on their employ-¹⁹⁶ments solely for the sake of a livelihood and the necessities of life ; also in those who carry them on solely for the sake of a name, that they may be celebrated ; and in those who carry them on solely for the sake of salaries, to the end that they may grow rich, or that they may live well, the diversions mentioned above are the only uses. They are corporeal and sensual men ; their spirits

are unclean, they are lusts and appetites. They do the works of their employment for the sake of the diversions. They are human beasts,—dead ; and their offices are burdens to them. They seek substitutes to do the works of their function ; while they retain the name and the salary. When not engaged in the diversions enumerated above, they are idlers and sloths ; they lie in bed thinking of nothing but how they may find companions to talk, eat and drink with. They are public burdens. All such after death are shut up in penitentiaries, where they are under an administrant judge, who daily appoints them the tasks they are to do ; and if they do not do these, neither food, nor clothing, nor bed is given them ; and this continues until they are compelled to do something useful. The hells abound with such penitentiaries, of which something will be said at the end of this work. These penitentiaries stink, because every grateful odour is from the life of spiritual love, or from the life of the love of use.

XII.*

212 THERE IS NO CHURCH WHERE THERE IS NO TRUTH OF FAITH, AND NO RELIGION WHERE THERE IS NO GOOD OF LIFE.

The Church and Religion make one, like truth and good. And as truth is of faith and good is

* In the photolithographed MS., this chapter (XII.) is misplaced, as it follows after chapter II. of the *second* draft of the work (page 93). The translator has inserted it here, as it undoubtedly belongs to the *first* draft. In the MS., also, chapter

of charity, they make one like faith and charity ; and, in order that it may be more clearly understood, they make one like the understanding and the will. It is known, that a man may understand well and yet not will well, and that he may understand truths and thence speak them, and yet not from willingness do them. But when he wills as he understands, and does as he speaks, then the will and the understanding make one in him. It is similar with the Church and religion. The Church is a Church from its doctrine ; and religion is religion from a life according to doctrine. And the doctrine must be from truths, and the life must be from goods.

But in order that these things may come into clearer light, they must be explained in this order :—

1. *All the truths of faith in the Church are from the Word.*
2. *The truths of faith which are from the Word teach what is to be believed and what is to be done, in order that a man may obtain eternal life.*
3. *The Church is predicated of doctrine, and Religion of a life according thereto.*
4. *With those who are in faith separate from charity, both in doctrine and life, there is neither the Church nor Religion.*

IV. of the second draft precedes chapter III., but this arrangement also has been corrected in the present translation. The reader will notice in each case a discrepancy in the marginal numbering, which follows strictly the order of the MS. as photolithographed ; but, as this numbering has already been adopted in the *Swedenborg Concordance*, it obviously cannot be altered.

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¹⁹⁷ The conjunction of charity and faith has been treated of in *The Doctrine of the New Jerusalem concerning Faith* ; also in the *Explanation of the Apocalypse* ; and also in *Angelic Wisdom concerning the Divine Providence* ; and in *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*.

¹⁹⁸ All of which have reference to these two truths:—1. There does not exist a grain of spiritual faith without charity, since charity is the life, soul, and essence of faith ; 2. Such as charity is, such is faith ; and the faith which precedes charity is the faith of cognitions, which is historical faith, and in itself is knowledge.

* * * * *

[The above is all that the original MS. contains of the first draft of the work. The following pages consist of the second draft of chapters I. and II., the title of chapter III., the title and arrangement of chapter IV., and an additional syllabus of the twelve chapters.]

I.

THE FIRST [ESSENTIAL] OF CHARITY IS TO¹⁹⁹
 LOOK TO THE LORD, AND SHUN EVILS
 AS SINS.

That charity, or love towards the neighbour, consists in doing good to others, is known. But how any one should do good, and to whom, in order that charity may be charity, will be shown in the following pages. Every one knows that no one can do good, which in itself is good, except from Him who is Good itself, or Good in Himself, that is, except from God. And every one may also know that, so long as a man is in evil, and thus, by means of evil, with the devil, he can do no other than impure good, which outwardly appears as good, but inwardly is evil; which good is either Pharisaical or meritorious. Wherefore, it is necessary in the first place to show of what quality a man must be, in order that the good that proceeds from him may be in itself good, thus the good of charity.*

But this shall beshown in the following order:—²⁰⁰

1. *No one can have charity except from the Lord.*
2. *No one can have charity from the Lord unless he shuns evils as sins.*
3. *A man ought to shun evils as sins as from himself, but still from the Lord.*

* The following notes are on the left-hand margin of the original MS. :—N.B.—From Paul respecting love towards the neighbour:—If inquiry be made which is first, to shun them as evils, or to love the neighbour.

4. *In so far as any one does not shun evils as sins, he remains in them.*
5. *In so far as any one does not cognize and know what sins are, he does not see otherwise than that he is without sins.*
6. *In so far as any one cognizes and knows what sins are, he can see them in himself, confess them before the Lord, and repent of them.*
7. *Good before repentance is not good, thus neither is it charity.*
8. *Consequently, the first [essential] of charity is to look to the Lord, and shun evils as sins, which is done by repentance.*

201 As regards the FIRST,

1. *No one can have Charity except from the Lord.*

Here, as in the following pages, we name only the Lord, because the Lord is the only God ; for He is God of heaven and earth, as He Himself teaches. . . . He and the Father are one, like soul and body, as He also teaches. . . . He and the Holy Spirit are the same, like the Divine in Him and the Divine from Him. Thus He Himself is the Sole and One God ; and the Divine Trinity is in His Person, and is named the Father, the Son, and the Holy Spirit. Now, as the universal Church and all religion is founded upon the idea of God, and upon the idea that God is one, and as this idea can in no wise exist unless God is one in Essence and Person, and unless this unity of trinity and trinity of unity

exists in the Lord alone, therefore here now at the beginning, and afterwards in the following pages, we name the Lord only. (See also *The Doctrine of the New Jerusalem concerning the Lord*, from beginning to end; also *Angelic Wisdom concerning the Divine Providence*, nos. [157, 262, 263]). The reason why no one can have charity except from the Lord, is because by charity is meant all the good that a man does to others; and the good that a man does to others is indeed good to them to whom it is done, but it is not good in him by whom it is done, unless it is from God. For no good that in itself is good, and is called good of charity, and that in its essence is spiritual good, can flow forth from man, but from the Lord alone. For, in order that it may be good of charity, or spiritual good, the Lord must be in the good, yea, must be the Good; for it proceeds from Him, and what proceeds from any one, derives its essence from him; for he himself is in his own. Wherefore, if the Lord were not the good that a man does to the neighbour, or, what is the same, unless the good that a man does to the neighbour were from the Lord, it would not have the essence of good in it, but the essence of evil. For the man would be in it; and a man in himself and in his proprium is nothing but evil. This evil must first be removed, in order that the good which proceeds from man may be not the man's but the Lord's. Man is only a recipient of life; he is not life in himself, for if he were life in himself he would be God; wherefore, man is only a recipient of good, for good is of life, because love and wisdom are life, and good is of love, and truth is of wisdom

This life cannot be attributed to man as his own ; for man is finite and created, and the Lord cannot create and finite Himself in another ; for thus He Himself would no longer be, and the entire human race, and each individual by himself, would be God ; to think which is not only irrational but abominable. Such an idea of God and of man, in the spiritual world, stinks like a corpse. From these considerations it may appear that no good which in itself is good, and is called good of charity, can be from man, but from the Lord, who alone is Good itself, and thus in Himself Good. This, the Lord does indeed produce from Himself, but through man. There is no other subject through which the Lord produces good from Himself except man. But nevertheless the Lord has given to man the faculty of feeling it in himself, yea, as from himself, and therefore as his own, to the end that he may do it. For if he were to feel that it was not from himself, but from the Lord, he would not do it, for he would then believe himself to be not a man, yea, not alive, and, at length, hardly otherwise than like an automaton. And I know from experience that a man would rather die, than live from another in himself so far as to be sensibly conscious of it. Yea, unless a man felt that the good which he does was from himself, good would not remain in him, but would flow through, like water through a perforated water-skin ; and thus he could not be formed for heaven, that is, reformed and regenerated, and so, being saved, live to eternity. But lest man, from this appearance, should attribute to himself the good or charity that he does to the neighbour, and thereby appropriate

to himself evil instead of good,—believing that he lives from himself, and therefore does good from himself,—and should attribute to himself what is the Lord's, it has pleased the Lord to reveal this in His Word, and to teach it. For the Lord says, "He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye cannot do anything" (John xv. 5, and elsewhere).

2. No one can have Charity from the Lord²⁰² unless he shuns Evils as Sins.

By charity, here as above, is meant the good that a man does to the neighbour. Any one can do good to the neighbour, an evil man as well as a good man; but no one can do it from good in himself except from the Lord, nor except he shuns evils as sins. That no one can do good to the neighbour from good in himself except from the Lord, has been shown just above. And the reason that no one can do so unless he shuns evils as sins, is because the Lord cannot inflow into any one with good so as to be received, unless the evils in him have been removed; for evils do not receive good, but reject it. For it is the same with a man who is in evils, as it is with the devils in hell. Into these, the Lord inflows with good, just as He inflows into the angels in heaven; but the devils do not receive it, but turn the good into evil and the truth into falsity, for the form of their life is such, and everything that inflows is turned into what is like the form; just as the pure heat of the sun is turned into putrid and noisome smells when it inflows into stagnant urine, excrement, and dead bodies; and

as, in like manner, the pure light of the sun, inflowing into objects in which all things are disordered, is turned into ugly colours. It is similar with heavenly heat, which is Divine Good, and heavenly light, which is Divine Truth, in a man the form of whose life is inverted and opposite to the heavenly form. From this it is evident that so long as a man does not shun evils as sins, he cannot but love evils ; and the love in any one makes the form of his life. It is comparatively as a tree, which, if evil, receives heat and light from the sun just as a good tree does, but nevertheless can produce only fruits like its own form, and therefore evil. And it is comparatively as malignant and noxious plants, which derive the life of their growth from the heat and light of the sun just as good and useful plants do, and yet can produce nothing but what harmonizes with their own form. Every man is the form of his own love. Nothing else forms a man as to his spiritual part, but his love. If he loves evils, he becomes a form of evil, which is an infernal form ; but if he loves goods, he becomes a form of good, which is a heavenly form. From this it is evident that unless a man shuns evils as sins, the form of his mind becomes, as to spiritual things, an infernal form, which in itself does not receive any good from the Lord, and consequently does not bring forth any good that is good in itself. The Lord can bring forth good through every man, and He can turn the evil that an evil man brings forth, to good. He can stimulate an evil man to do good for the sake of self and the world ; but then the Lord does not inflow into the evil of the man himself, but around it into

his circumferences, thus into his external, through which the man wishes to appear as good. Wherefore, that good is superficially good, but intrinsically evil. With hypocrites it is like excrement gilded so that it is hardly believed to be other than pure gold ; but yet if it is brought near to a keen-scented nostril, the smell of its excrement is perceived. But these things have been fully shown in *The Doctrine of Life for the New Jerusalem*, in the article where it is demonstrated that so far as a man shuns evils as sins, so far he does goods not from himself but from the Lord (nos. 18-31) ; to which I will add only this, that every one may see it from the mere general influx from heaven. Take whomsoever you will, be he a servant, or a farmer, or a workman, or a shipmaster, or a merchant, provided only he has some rationality, and merely say that he who hates evil does good, and they will see it clearly. And, as they know that all good is from God, say that, in so far as a man hates evil because it is against God, so far he does good from God ; and they will see it. But say the same things to any one who has confirmed himself in faith alone, and at the same time in the belief that no one can do good from himself, and he will not see it ; for falsities have closed the rational sight, or the understanding, of the latter, but not of the former.

3. *A Man ought to shun Evils as Sins as from* ²⁰³ *himself, but yet from the Lord.*

Who that reads the Word, and has religion, does not know that evils are sins? The Word teaches this, from beginning to end, and this is

the whole of religion. Evils are called sins from the fact that they are contrary to the Word, and contrary to religion. Who does not know that no one can shun evils as sins except as from himself? Who can repent otherwise? Does not a man say within himself, "This I will not. I will cease from doing this ; yea, when it returns I will fight with it and conquer it"? But yet, no one speaks within himself in this way unless he believes in God. He who does not believe in God does not regard evil as sin, and so does not fight against it, but rather for it. But he who believes in God says also, within himself, "From God I will conquer it." And he supplicates, and prevails. This is not denied to anyone, but is given, because the Lord is in the continual endeavour, from His Divine Love, to reform and regenerate man, and so to purify him from evils ; and this perpetual endeavour of the Lord becomes an act, when the man also desires it and strives for it. Thus and no otherwise does a man receive power to resist evils and to fight against them. Before this, he does not receive, but rejects. This, then, is shunning evils as sins as from one's self but yet from the Lord. But on this subject also see *The Doctrine of Life for the New Jerusalem* (nos. 101-107); to which I will add: Say to a man of sound reason, "Only believe that the Christ, the Son of God, has redeemed thee from hell, and thus from all evil, and make supplication to God the Father that on this account He remit thy sins, and He will ; and then thou wilt have no need to shun evils as sins as from thyself. Canst thou do anything from thyself? What then canst thou do as from thy-

self?" And take a little stone or bit of wood from the ground into your hand, and say to him, "Thou canst do no more for thy justification and salvation than this little stone or bit of wood." But the man of sound reason will answer, "I know that I can do nothing from myself, but nevertheless I may repent of evils. This the Lord Himself taught, this His apostles, Paul, the Word, and all religion teach. In the act of repentance do I do nothing as from myself?" Then let it be said, "What wilt thou do, since thou canst do nothing? Do it if thou wilt; I repent through faith, and faith without works is saving." But the man of sound reason will answer, "Thou art in error, sir. The Lord has taught me to do, and He has taught me to believe. Let faith be for thee; for me there shall be faith and works together. I know that after death a man will have to render an account of his works, and that just as every one does, so he believes."

4. *In so far as any one does not shun Evils as ²⁰⁴ Sins, he remains in them.*

Man was created into the image and likeness of God, and made to be a recipient of the Lord's love and wisdom. But as he was not willing to be a recipient; but wanted to be love itself and wisdom itself, and thus like God, he therefore inverted his form, and turned his affections and thoughts away from the Lord to himself, and began to love himself more than the Lord, yea, to worship himself. And so he estranged himself from the Lord, and looked back from Him; and thereby he perverted the image and likeness of God in himself, and made it into the image and

likeness of hell. This is signified by his eating of the tree of the knowledge of good and evil. By the serpent to which he hearkened is signified the Sensual, which is the ultimate of the natural man, and its lust. This Sensual of man, because it exists in the world, and receives its objects therefrom, loves the things of the world; and if dominion is given to it, it withdraws the mind from the objects of heaven, which are the goods of love and the truths of wisdom, in themselves Divine. It is from this origin that man, as to his proprium, is nothing but evil, and that he is born into it from his parents. But lest he therefore perish, means have been provided by the Lord, which are, to look to the Lord and acknowledge that all good of love and all truth of wisdom are from Him, and nothing from himself. He thus inverts his form, by turning away from himself and turning to the Lord; and thus returns to the state into which he was created, and which consisted, as has been said, in his being a recipient of good and truth from the Lord, and in nowise from himself. And as man's proprium, by this inversion, has become downright evil, the second means of recovering the image of God is to shun evils as sins. For if a man does not shun evils as sins, but only as hurtful, he still does not look to the Lord, but to himself, and so remains in his perverted state. But when he shuns evils as sins, he shuns them because they are contrary to the Lord and contrary to His Divine laws; and then he makes supplication to the Lord for aid and power to resist them, which power, when besought, is never denied. By these two means a man is purified from the evils connate in him. Where-

fore, if he does not embrace these two means, he cannot but remain such as he was born. He cannot be purified from evils if he only looks to the Lord and prays; for then he believes after he has prayed that he is entirely without sins, or that they have been remitted, by which he understands that they have been taken away. And thus he still remains in them; and to remain in them is to increase them; for they are like a disease that devours and mortifies all the parts around it. Nor are evils removed by only shunning them; for thus the man looks to himself, and thereby confirms the origin of evil, which was, that he turned himself back, away from the Lord, and turned to himself.

5. *In so far as any one does not cognize and know²⁰⁵ what Sins are, he does not see otherwise than that he is without Sins.*

Every man loves his proprium, both his voluntary proprium and his intellectual proprium. The voluntary proprium is evil, and the intellectual proprium is falsity from that evil, thus it is the falsity of evil. And as every man loves his propria, he therefore loves evil and its falsity; and as everything that is loved is also delightful, he therefore does not know otherwise than that the evil in himself is good, and that its falsity is truth; for all that is delightful is called good. From these considerations it may in the first place be seen that unless a man cognizes and knows what sins are, he so far does not see otherwise than that he is without sins. But as a man loves his own evil and its falsity, because he loves his proprium, he cannot, from himself, know what evil

is, and what the falsity therefrom ; but he must see it from another source. He must see it from the precepts of religion, all of which have reference to the ten precepts of the Decalogue. If from his heart he rejects these precepts, he cannot by any means see otherwise than that he is without sins ; and then as he has been initiated from childhood into the worship of God, and knows from the doctrine of the Church that he is a sinner from his first origin and afterwards from birth, he begins to confess that he is a sinner ; but still, as he does not know what sin is, he nevertheless believes that he is not a sinner. I have heard some say that they were sinners, that from conception and birth they were in sins of every kind, that there was no soundness in them from the head to the sole of the foot, and many like things : but as they did not know what sin was, they did not know that the love of self and conceit are the heads of all sins ; they did not know that to hold others in hatred and to revenge if one is not honoured and worshipped as a demigod, is a sin ; nor that to slander the neighbour out of enmity, and thus to bear false witness against him, is a sin ; nor that to deceive any one, by words or deeds, is a sin ; nor that to despise another in comparison with one's self, to envy him his goods, to covet them, is a sin ; nor again that to place merit in all things of the worship of God, both in faith and in charity, is a sin ; besides innumerable other things. I have heard from them that they did not know that such things were sins ; yea, nor anything, whatever it may be, that any one thinks and does not say, or that he wills and does not do. From this

ignorance one said that he did not know he was a sinner,—“and if I am,” he said, “I am purified from them when I have prayed that I do not know my sins, ‘O God, remit them.’” But the same person, when he examined himself, which was done in the world of spirits, discerned that his sins were of such number that he could not utter them ; and also that he could, if he would, cognize and know them. But he said that he did not want to, because thus he should abstain also from thinking and willing them, to do which, would be contrary to the delight of his life. From these considerations it is now evident that in so far as any one does not cognize and know what sins are, he does not see otherwise than that he is without sins.

6. *In so far as any one cognizes and knows what Sins are, he can see them in himself, confess them before the Lord, and repent of them.* 206

This follows from what has just been said. In order, therefore, that a man may see what sins are, the first thing of the Word was the Decalogue ; and therefore also the Decalogue is a complex of all things of the Word, for which reason it is called the Ten Words, and by the Ten Words are signified all truths in the complex ; and therefore there are similar precepts among all nations in the universe who have religion. And the man who knows that they are Divine laws, and that therefore he who acts contrary to them acts contrary to God, or sins, can receive the Divine influx, and then also the will or endeavour as of himself to desire to cease from them and to repent. The confession of one's sins before the Lord

causes conjunction with Him, and reception of influx from Him ; and then the Lord does the work, and yet gives to man to act as from himself ; otherwise man could not act. The Lord then operates in him through the inmosts even to the outermosts, and removes concupiscences, which are the roots of evil. This the man could not do from himself. From himself man operates only on the outermosts, and yet the inmosts make these : wherefore, if a man from himself removed evils, they would nevertheless remain.

207 *7. Good before Repentance is not Good, thus neither is it Charity.*

Before repentance man is in evil ; he is downright evil, for he is a form of evil and an image of hell. By repentance, however, evil is removed and good is implanted. From which it follows that good before repentance is not good. Before repentance, good is not done from the Lord but from the man ; wherefore, it has not the essence of good but the essence of evil inwardly in it, howsoever in its form it may outwardly appear as good. This is not cognized in the world, but it is, manifestly, after death. It is heard from the very tone of the speech, yea, what evil is in it, whether fraud, or envy, or vain-glory, or pride, or blasphemy, or hypocrisy, yea, or the claiming of merit. All the words of speech sound from the evil that is in them ; and have regard to self alone. But good after repentance is quite another thing. It is full good, open from the Lord Himself. It is lovely, it is innocent, it is grateful, heavenly. The Lord and heaven are in it. Good itself is in it. It is living, formed by truths.

Whatever is from good, in good, and for good, is nothing but some use to the neighbour; and hence it is the being of service. In every breath it puts away itself and its proprium, and thus evil. Its form is as the form of a lovely and beautifully coloured flower, which is resplendent from the rays of the sun. Wherefore also, with those who are in good, there are forms which can never be comprehended by the natural man; N.B. they can neither be depicted nor described; these forms are forms of good. It is truly said that they are forms of good; but the form itself is truths, and its life is the good of love. For good disposes truths into a form harmonizing with it, and makes alive every truth of the form. Such is good after repentance.

8. *Consequently, the first [Essential] of Charity*²⁰⁸ *is to look to the Lord, and shun Evils as Sins, which is done by Repentance.*

Who does not understand that a man must be purified from evils before he can do good which is good? Must not a cup be cleansed? And if it is not cleansed, does not the wine take a taste of its uncleanness? And must not a platter be cleansed before food is put upon it? For if the inside of the platter is mere uncleanness, does not the food excite aversion? Can anything pure from heaven inflow into a man, while he is no otherwise than impure and unclean? Must not the impurities and uncleannesses first be removed? If you fill your bed-chamber with excrement, will not the whole house smell offensively? Can any one enter therein? If one were to enter, does he not say, "I cannot," and does he not

turn away from the house, saying, "This is for swine"? Wherefore, before the Lord can inflow with good, evil must be removed. For it would be dangerous if He were to inflow before, for the good would be turned into evil, and increase it. Therefore the first thing is to remove evil, and afterwards to inflow with good, and bring it into operation through the man. He who seeks to do good from the Lord before evil has been removed by repentance, or without shunning evils as sins, seeks impossibilities, and such as would make him worse, since good is turned into evil with an evil man, and so good is profaned. That evil must first be removed, is clearly evident from the precepts of the Decalogue. Does he who would murder a man, or who holds him in hatred, love him? He who commits whoredom with another's wife does not love the neighbour. He who robs and defrauds the neighbour, does not love him. He who slanders the neighbour, does not love him. He who covets the things that belong to the neighbour, does not love him. Wherefore, those evils must first be removed; and in proportion as they are removed, the neighbour is loved. Of these matters Paul speaks thus:— . . . *

But the question is, whether love towards the neighbour should be first, or whether the shunning of those evils should be first. Every one can see that the shunning of those evils should be first. Since man is born into evil, must he not repent?

* In the original MS. no passage is quoted here; but the passage intended is probably Rom. xiii. 10: "Love worketh no ill to his neighbour: love therefore is the fulfilment of the law" (R. V.).—TR.

II.

THE SECOND [ESSENTIAL] OF CHARITY IS TO ²⁰⁹
DO GOOD TO THE NEIGHBOUR.

[Quote from] Isaiah, chapter i. ; and concerning the cup and platter, which must first be cleansed inside.

If not cleansed, they may still appear good outwardly. This is Pharisaic or hypocritical good, or a certain natural good in which there is not spiritual good, thus, it is spurious good ; and if it is done for the sake of salvation, it is meritorious good.

But these points must be illustrated in this order :—

1. *Not to will to do evil to the neighbour, is to love him.*
2. *To will to do good to the neighbour, is to love him.*
3. *In so far as a man does not will to do evil to the neighbour, he wills to do him good from charity ; and not contrariwise.*
4. *From this it follows, that the first [essential] of charity is to look to the Lord and shun evils as sins ; and that the second [essential] of charity is to do good to the neighbour.*

1. *Not to will to do Evil to the Neighbour, is to ²¹⁰ love him.*

For he who loves another, does him no evil. Paul also says that he who loves the neighbour

obeys the precept of the Decalogue. He does not desire to murder ; he does not desire to commit whoredom with another's wife ; he does not desire to steal ; he does not bear false witness : wherefore, Paul says that charity is the fulfilment of the law. But the question is, which is first and which is next ? Whether the first thing is, to love the neighbour, and from that love not to do those evils ; or, first to remove those evils from one's self, and thus to love the neighbour ? This is evident, that he who loves the neighbour does not do them. But the question is, how can any one love the neighbour ? Can he do so before he shuns those evils, and fights against them ? It appears as if this love itself fought : and it does fight, but not until a man is in it. But, that he cannot come into that love, except he first removes those evils, may appear from the fact that every man from birth is in evils of every kind, that he does not long for anything but what is evil, and that if he does not repent of them, he remains in them. Wherefore, those evils stand in the way, so that he cannot love the neighbour from that spiritual love. Wherefore, Paul says also that the flesh is against the spirit ; and that the flesh with its lust must be crucified, and that thus a man becomes spiritual, and a new creature. From this it may be seen, that in so far as a man crucifies the flesh, he lives in the spirit. Since, therefore, man is such from birth, it follows that his spirit cannot love the neighbour unless he crucifies his flesh, which is done by repentance ; and that in so far as he does this, in so far he loves the neighbour from the spirit, that is, inwardly ; and that to

love the neighbour from the heart, before this, is against man's nature. The belief has prevailed in the Christian world that he who has faith loves the neighbour ; but this belief is erroneous. No one can have faith in which there is any life, unless he shuns evils as sins, yea, except just in so far as he shuns them. From these considerations it is now evident that *the first [essential] of charity is not to do evil to the neighbour* ; for not to do evil to the neighbour is to fight against the evils in one's self, and repent of them ; and that *the second [essential] of charity is to do good to the neighbour*. Any one, from the principle that it is Christian not to do evil to the neighbour, may also not do it. He, however, who from that principle alone does not do evil to the neighbour, and does good to him, nevertheless does not love him. But he refrains from doing evil to him, out of obedience to the Divine law, and not from the affection of love towards the neighbour. No one knows anything of this affection but he who shuns evils as sins, that is, who does not love evils ; such a one comes into the affection of that love. For it is one thing not to do evil but to do good to the neighbour from obedience, and another not to do evil but good to the neighbour from the affection of love towards the neighbour. The difference is as between nocturnal ☿ heat and light from the moon and stars, and ☿ the heat and light of day from the sun. Neither the heat of that love, nor the light of it, is in obedience, but in affection ; for the affection of love is heat. Wherefore also, they who had ☿ done good from obedience, are in the lowest ☿ parts of heaven, and in light and heat as of

the moon ; even the light of their understanding is twilight ; they do not see any spiritual truths in light. There is also the difference that they who do good from obedience do it from fear of punishment, and so also do they abstain from doing evils ; but they who do good from affection, do not do it from fear of punishment. ¶ Yea, they who do good from obedience are Z natural, while they who do it from affection are spiritual. Again, they who do good from obedience are those who are reformed ; this also precedes : while they who do good from affection are regenerated ; this follows in order. All those ¶ who have believed that man is saved by faith Z alone, if they live as Christians, confessing that they are sinners, and who have not examined themselves, do good from obedience, and not from affection ; yea, neither do they know anything about faith, or about love, or about God, except what they hear from a preacher : they nevertheless do good. They who do good from obedience take the lead in benefactions, such as ¶ giving to the poor, assisting the needy, and Z endowing churches and hospitals ; and they cannot but place merit in these things. Nor do they understand the Word otherwise, where it is said that they shall have their reward. Neither do they know that the very affection of good, with its delights, is the reward.

211 ¶ The very affection of love is as a flame, Z from which there is light in truths. The cause is, that the Lord inflows into man's affection, and gives light. In the spiritual world, also, love appears from afar as a flame ; sometimes as if flames were descending from heaven,

which are affections of good and truth so appearing. It is as one who honours a king, a magistrate, and a person in authority, according to the laws of subordination, and so the rest, and at the same time does not inwardly love him. He loves him who sees [the good] in him.

* * * * *

III. *

THE NEIGHBOUR WHO IS TO BE LOVED, IN ²¹⁵
THE NATURAL SENSE IS THE FELLOW-
CITIZEN, A SOCIETY, SMALLER OR LARGER,
ONE'S COUNTRY, AND THE HUMAN RACE.

* * * * *

IV.

THE NEIGHBOUR IS TO BE LOVED ACCORDING ²¹⁴
TO HIS SPIRITUAL, AND THENCE HIS MORAL,
CIVIL AND NATURAL GOOD ; CONSE-
QUENTLY THE NEIGHBOUR WHO IS TO BE
LOVED, IN THE SPIRITUAL SENSE IS GOOD.

1. *Man is not man from the face and body,
but from the good of his will.*
2. *When the good of a man's will is loved,
the man himself is loved.*

* See footnote on page 70.

3. *Man is man from his spiritual good, and not from moral, civil and natural good separate from spiritual good.*
4. *Such as a man's spiritual good is, such is his moral, civil and natural good ; because these three goods derive their life from spiritual good alone.*
5. *Consequently, the neighbour who is to be loved, in the spiritual sense is Good.*

OBS.—Spiritual good is the good of charity, thus, the Lord, heaven and the Church in a man ; for such is the man in the derivative goods.

* * * * *

ORDER AND ARRANGEMENT.

- I. THE FIRST [ESSENTIAL] OF CHARITY IS TO LOOK TO THE LORD AND SHUN EVILS BECAUSE THEY ARE SINS, WHICH IS DONE BY REPENTANCE.
- II. THE SECOND [ESSENTIAL] OF CHARITY IS TO DO GOODS BECAUSE THEY ARE USES.
- III. THE NEIGHBOUR, IN THE SPIRITUAL IDEA, IS USE; AND USE IS THE GOOD OF CHARITY, CIVIL GOOD IN THE CIVIL STATE, AND SPIRITUAL GOOD; AND THE OBJECTS OF CHARITY ARE, IN A RESTRICTED SENSE, AN INDIVIDUAL MAN, IN A WIDER SENSE, A SOCIETY, IN A STILL WIDER SENSE, ONE'S COUNTRY, AND THE CHURCH, AND IN THE WIDEST SENSE THE HUMAN RACE; AND THESE ARE THE NEIGHBOUR.
- IV. MAN IS THE SUBJECT OF CHARITY; AND SUCH AS THE SUBJECT IS, SUCH IS HIS CHARITY WHICH HE EXERCISES.
- IV.* CHARITY ITSELF CONSISTS IN ACTING SINCERELY, JUSTLY AND FAITHFULLY IN EVERY WORK THAT BELONGS TO ONE'S OFFICE; AND, THROUGH THIS, A MAN BECOMES A CHARITY.

* This number is repeated in the original MS.

- V. THE SIGNS OF CHARITY ARE ALL THINGS THAT BELONG TO WORSHIP.
- VI. THE BENEFACCTIONS OF CHARITY ARE ALL THE GOODS THAT A MAN WHO IS A CHARITY DOES OUTSIDE OF HIS OFFICIAL DUTY FROM FREEDOM.
- VII. THE OBLIGATIONS OF CHARITY ARE ALL THE THINGS THAT A MAN OUGHT TO DO, BESIDES THOSE ABOVE NAMED.
- VIII. THE DIVERSIONS OF CHARITY ARE THE VARIOUS ENJOYMENTS AND PLEASURES OF THE BODY AND ITS SENSES.
- IX. CHARITY IS NOT CHARITY WITHOUT FAITH, AND NEITHER IS FAITH FAITH WITHOUT CHARITY ; AND THEY ARE ONE, AS ESSENCE AND FORM.
- X. SUCH AS CHARITY IS, SUCH IS FAITH ; AND THE FAITH THAT PRECEDES CHARITY IS THE FAITH OF COGNITION, WHICH IS HISTORICAL FAITH, IN ITSELF KNOWLEDGE.
- XI. IN CHARITY THERE IS A CONJUNCTION OF MAN WITH THE LORD, AND OF THE LORD WITH MAN.
- XII. CHARITY, OR LOVE TOWARDS THE NEIGHBOUR, IS ALSO LOVE TO THE LORD.

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